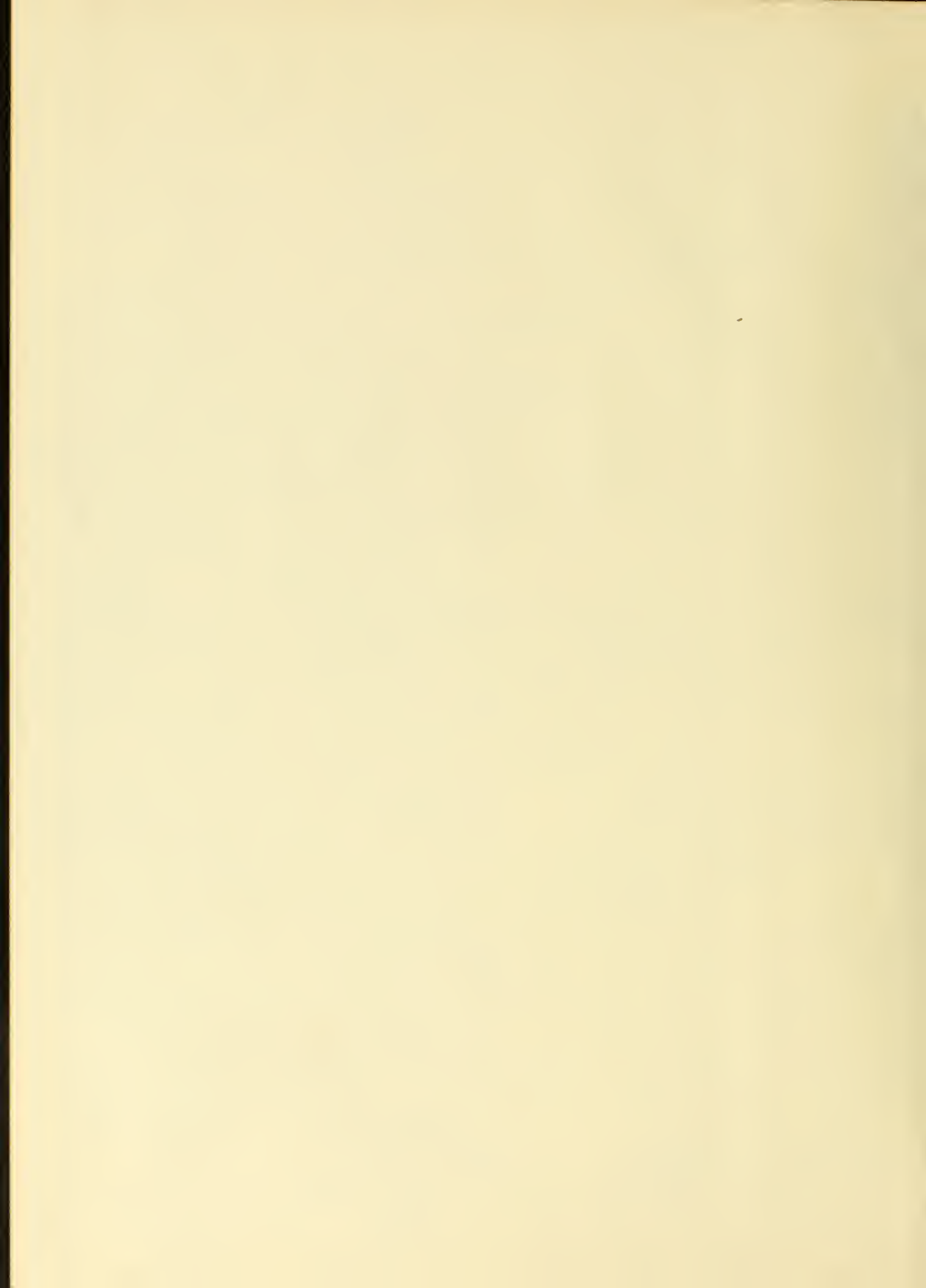


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FOR METHODIST FAMILIES / JANUARY 1967

In this issue:

1967 TOGETHER Calendar / General Conference Wrapup

Where Is the Church Going? / Powwow: The Delta Ministry

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The center, with a view of Mont Blanc, is built of reinforced concrete, corrugated aluminum, glass.

Geneva's Ecumenical Center

*The first home of its own for the World Council of Churches
is the focal point for joint activities of 222 member churches in 90 countries.*

Despite differences in doctrine and tradition, they work together.

Visitors at the dedication crowd the exhibition hall (left). Charles C. Parlin (speaker) is a WCC president.



WHEN THE World Council of Churches opened its new Ecumenical Center in the Grand-Saconnex suburb of Geneva, Switzerland, its chapel was called "a place in which the ministry of prayer for unity is performed as a permanent ministry."

Today, 18 years after its founding, the World Council is one visible sign of the unity of its 222 member churches in 80 countries.

Dedication of the center took place on completion of its chapel in July, 1965. The entire complex was built at a cost of \$3 million, provided by member churches, gifts, and foundations.

Interiors of the chapel, exhibition hall, and assembly room are fine examples of contemporary design. And there are excellent facilities for exhibitions, film and television presentations, and a film and radio recording studio. The cinema was dedicated by Methodist women of the United States to Mrs. Frank G. Brooks, former Woman's Division president of the Methodist Board of Missions.

The Ecumenical Center is the World Council's first permanent home, providing offices for 280 World Council staff members and workers in 10 other international church bodies. Located in the international area of Geneva, on the main road to Paris, the center is in the neighborhood of the Palais des Nations and headquarters of various United Nations affiliate organizations.

The basic statement of the World Council that it is "a fellowship of churches which accept our Lord Jesus Christ as God and Savior" is the starting point for conversation among the co-operating churches.

Since its 1948 organizing assembly in Amsterdam, the World Council has helped resettle 250,000 refugees, keeping a temporary staff of 500 busy with a usual case load of around 60,000. In emergency relief and other aid programs, it has distributed an average of 260,000 tons of food, clothing, and other commodities each year for several years.

In 1965, an appeal went out for a five-year fund of \$10 million for relief and rehabilitation, educa-



Leaders entering the chapel for the dedication service include dignitaries from England, Russia, Italy, Africa. Featuring a 13-foot cross, the chapel seats 440 persons and symbolizes unity of the churches.

tional, and social projects for a half-million African refugees.

Ecumenical work camps have taken 15,000 young persons from different national, racial, and cultural backgrounds into 390 work camps on five continents during the past 14 years. The World Council also maintains extensive information services and study programs, including the Ecumenical Institute at Bossey, near Geneva.

Methodist roots in the World Council's history go deep. One of its founders was the late John R. Mott, a leading pioneer in the ecumenical movement. Today one of the council's six presidents is another Methodist layman, Charles C. Parlin of Englewood, N.J.

Our church's official ties with the World Council include 43 Methodist members in the General Assembly, which meets every five or six years, and continuing communication through the Methodist Commission on Ecumenical Affairs. Financially, Methodists participate through their Interdenominational Co-operation Fund, a share of which is apportioned to each of the annual conferences.

The new Ecumenical Center in Geneva is a kind of clearinghouse in the search for unity among all Christians. But the heartbeat of the World Council pulses in the faithfulness of the churches themselves to the mission Christ intended them to have.

—NEWMAN CRYER



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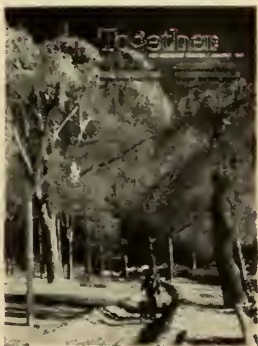


Is thy heart right, as my heart is
with thine? Dost thou love and serve
God? It is enough, I give thee
the right hand of fellowship.

—John Wesley (1703-1791)

Together®

For Methodist Families / January 1967



After-Hour Jottings . . . Five years ago, when TOGETHER moved to suburban Park Ridge, Ill., we found ourselves in shining new offices of metal and glass. The walls were bare, of course—and there is nothing very inspiring in white walls under the glow of fluorescent lighting. As a result, some of us went all out to add color and beauty to our surroundings. The artistic motifs ranged from what some politely call “the extremely advanced” to the primitive.

Our own office has become a rather unartistic array of maps, clippings, memoranda, photographs, and postcards. In fact, it is high time we took down the old things and put up something new. But it still pleases us just to lean back and look at the pictures we have on display. Nature scenes, we notice, predominate in our collection of clipped-out, frameless art. We see, for example, such favorites as the New England church in a green valley, the autumnal gold and crimson of the Ozarks mirrored in a blue

(Continued on page 4)

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TOGETHER—the Midmonth Magazine for Methodist Families

Vol. XI, No 1. Copyright © 1966, The Methodist Publishing House
Editorial Office: Box 423, Park Ridge, Ill. 60068. Phone (Area 312) 299-4411.
Business, Subscription, and Advertising Offices: 201 Eighth Avenue, S., Nashville, Tenn. 37203. Phone (Area 615) CHapel 2-1621.

TOGETHER is published monthly by The Methodist Publishing House at 201 Eighth Ave., South, Nashville, Tenn. 37203, where second-class postage has been paid. **Subscription:** \$5 a year in advance, single copy 50¢.

TOGETHER CHURCH PLAN subscriptions through Methodist churches are \$2.52 per year, cash in advance, or 63¢ per quarter, billed quarterly.

Change of Address: Five weeks advance notice is required. Send old and new addresses and label from current issue to Subscription Office. **Advertising:** Write Advertising Office for rates. **Editorial Submissions:** Address all correspondence to Editorial Office, enclosing postage for return of materials. TOGETHER assumes no responsibility for damage to or loss of unsolicited manuscripts, art, photographs.

TOGETHER continues the CHRISTIAN ADVOCATE which was founded in 1826 as “an entertaining, instructive, and profitable family visitor.” It is an official organ of The Methodist Church. Because of freedom given authors, opinions may not reflect official concurrence. The contents of each issue are indexed in the METHODIST PERIODICAL INDEX.

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JOTTINGS/ (Continued from page 3)

lake, and a snow-covered rail fence in the Great Smokies.

Snow scenes have always been among our personal favorites, because we have never recovered from the childish wonder that always greeted this almost-miracle in a more southerly clime. The same wonder came to us when we first saw **this month's cover**. Now we must take something down from the wall to make a place for this beautiful winter scene—even if an old favorite goes.

Mrs. **Doris Barker** of Rochester, N.Y., this month's cover photographer, specializes in nature photography. In the past she has sent us color transparencies on such subjects as tree trunks reflected in water, harvest scenes, pink water lilies, ships at sea, and—of course—flawless winter scenes.

Of the cover picture, she writes: "It was taken at Niagara Falls under optimum conditions, if you forget the fact that the temperature was two degrees below zero."

Not so long ago we saw a picture of author **Emil Paul John**, taken in 1963,

when he was doing post-war relief work with the Methodist Committee for Overseas Relief (MCOR) in Algeria. It reveals Mr. John, who is of Assyrian descent, wearing a most luxuriant Assyrian - type moustache (a handlebar, we think). While wearing the moustache, and fitting in very well with the Algerian people, he gathered much of the material for his two contributions to this issue [pages 67-70], and for a new book, *Deep Well*, which is scheduled for publication this February by Friendship Press.

Mr. John is back in the U.S. now, clean-shaven, and holding down a copy-reading job on the *Providence* (R.I.) *Journal*, where he has worked "off and on since high school." A former basketball star, reporter, soldier, carpenter, and youth counselor, he went to Austria in 1955 as a Methodist missionary because, as he says, "I wanted to do something for somebody else."

His travels for others began in 1953. They took him through Greece, Turkey, Lebanon, Jordan, and Syria. In more than one country, he organized and coached baseball and basketball teams for boys.

The plight of Algeria's war-torn people touched him deeply when he went there with MCOR. Their poverty and need was brought home to him one day when he stopped in a restaurant to dine. To a waiter he remarked on the contrast between the general level of poverty and a fine automobile he had just seen in the street.

"Sometimes," Mr. John said, "the guys who drive those Cadillac cars are not as happy as the beggars in the street."

The waiter frowned, and said roughly:

"What the blankety-blank are you, a philosopher?"

"No, no. I just happen to know some very rich men who are not at all happy, and vice versa."

The waiter held up the tab for Mr. John's luncheon, and began reading aloud:

"One boiled artichoke with mustard sauce; two slices of roast lamb, well done; baked potato; squash; three bread rolls and butter; bowl of tossed salad . . . one banana and one orange; a cup of coffee . . ."

Pointing his pencil at the American's stomach, the waiter added: "It's easy for you to talk with all that in there."

Mr. John says he was so embarrassed that "even my moustache turned red," but the waiter assumed a friendlier tone:

"Yes, you are right that a poor man can be happier. But when his poverty becomes unbearable, it is not a pleasant thing. You see those children." (He pointed to four or five boys whose noses were pressed against the restaurant window.) "They have been waiting for you to leave so they can beg for what remains on your plate, which, if I may say so, is not very much."

As Mr. John paid his check, the boys edged toward the table. Leaving the restaurant, he glanced back to see the waiter give them the money he had left for a tip.

Odds and ends . . . Bill Myers, the aerospace engineer who is legally blind [see page 21], is 50th to take the spotlight since the first *People Called Methodists* feature appeared in January, 1959, on the Herman Qualls family of Athens, Tenn. . . . The Rev. **Robert B. Dempsey**, who puts in *A Word in Behalf of Martha* [page 30], is a Congregational minister who also does free-lance writing and some "moonlighting" as a distributor of home-care products. He lives at New Salem, Mass., and holds degrees from Gordon College, Gordon Divinity School, and the Boston University School of Theology . . . Associate Editor **Willmon White**, who co-ordinated the **Bruce Hilton-Francis Stevens** Powwow on *The Delta Ministry* [page 49], is a Texan who married a Mississippi girl. Mr. Hilton, an Evangelical United Brethren minister, is a veteran writer and editor of EUB youth materials. Mr. Stevens, a Methodist attorney of Jackson, Miss., is from an old-line plantation family. —Your Editors

ILLUSTRATION CREDITS

Cover—Mrs. Paul F. Barker • Second Cover—Page 1—John P. Taylor • 21 Top—Dave Hoyt, Avco Corporation • 25—M1 • 26—Wide World Photos • 35—Methodist Board of Missions • 36—Contemporary Christian Art, Inc. • 37—Mrs. Martin Jensen • 38—Three Lions, Inc. • 39—Mykola Shramchenko • 43—Joe Barnell • 44—Bob and Ira Spring • 45—Mrs. Bethine Flynn • 46—Stanley Lindholm • 49-51—Bruce Hilton • 53-55—Ken Thompson • 62—From *China, Empire of the 700 Million* by Harry Hamm, courtesy Doubleday & Company, Inc. • 67-68—Emil Paul John • 80—Elmer E. Nielson • 3-4 R. • 6-7-8-9-11-21 Bot. 22-23-24-40-41-42-65—George P. Miller.

"Please take care of my sister..."

Little Su Ying was abandoned in the alley behind our Babies' Home in Formosa. She was frightened, cold and hungry.

But as you can see in the picture, someone had tried to make her look pretty. Her hair was combed and her dress, even though torn, was clean.

In her hand she clutched a note written by her brother: "Please take care of my sister. Our parents are dead for many weeks. I am twelve and can no longer find food for this small sister. To my ears came news of your House, so I bring Su Ying to you."

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Since 1938 thousands of American sponsors have found this to be an intimate, person-to-person way of sharing their blessings with youngsters around the world.

And your help is desperately needed. Overseas, our staff reports boys and girls still search garbage dumps for food . . . babies abandoned in the streets . . . blind children locked in cellars . . .

Little Su Ying and children like her need your love. Won't you help? Today? Thank you.

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EUB Bishop Mueller (right), with Bishop Roy H. Short, reports the favorable EUB vote on union to Methodist delegates.

*Annual conferences still must ratify, but Methodist
and EUB General Conferences look to 1968 and say . . .*

A 'YES' to Union

METHODIST GENERAL Conference delegates in November gave a resounding "yes" to the proposal for union with the Evangelical United Brethren Church. A bit more reluctantly, EUB General Conference delegates agreed.

Meeting together for the first time, shortly after making the two historic votes, members of the two top governing bodies applauded warmly when senior EUB Bishop Reuben H. Mueller told them: "God knows we have much to do yet to make this union a full realization, but we are on the way, and under God we will make it."

For the proposed union to become a reality, it must be ratified in annual conferences of both denominations in their separate sessions around the world, starting early in 1967. The laws of both churches require approval by two-thirds majorities of all votes cast in the annual conferences. If these majorities are achieved, the two General Conferences will meet again during April, 1968, in Dallas, Texas, to hammer out final details on a *Discipline* and to create officially The United Methodist Church. It would bring together 10,300,000 Methodists and 750,000 EUBs in the largest U.S. Protestant denomination.

Outcome Was in Doubt

Going into the November meetings at Chicago's huge Conrad Hilton Hotel, the Plan of Union was given no better than an even chance of adoption in either conference. Observers in the Methodist meeting sensed a grow-

ing mood of acceptance as the session moved toward its climax, but the EUB outcome remained in doubt up till the moment when delegates stood up to be counted.

In the final voting, almost 95 percent of the Methodist delegates voted for the Plan of Union. The actual count was 749 to 40, with five delegates recorded as abstaining. A minimum of 526 yes votes was needed for the required two-thirds majority.

Despite the overwhelming vote, the outcome could not be interpreted strictly as a measure of Methodist feelings on the principle of union with the EUBs. On the one hand, some delegates announced in advance that they favored the union in principle but would vote against the plan as presented because they felt it should have included a hard-and-fast deadline for elimination of racial segregation at the annual conference level. And on the other hand, it never will be known how many, if any, delegates voted for the plan because it did *not* include such a provision—or because they were reluctant to be counted as opposing this particular expression of Christian unity.

As adopted, the plan does specify the year 1972 as a "target date" for all white and Negro annual conferences to be merged. But the General Conference repeatedly turned back efforts by a group of staunch "liberals" to make that date mandatory. [For more details of General Conference decisions on racial matters, see page 9.]

In the EUB General Conference, the majority favoring

union with Methodism was far from overwhelming, but the 15-vote margin of victory was more comfortable than some had predicted. The count was 325 to 88. With a three-quarters majority required for passage, the plan needed at least 310 yes votes.

One small EUB annual conference has petitioned its General Conference for permission to leave the denomination rather than become a part of The United Methodist Church, but some denominational leaders have indicated they hope to bring the entire denomination into the union. An exception is likely to be made for the EUB Canada Conference (in Ontario) which has asked for permission to merge with the United Church of Canada. The General Conference voted to allow the Ontario withdrawal, but this must be ratified by the annual conferences. Not involved in that merger are about 3,600 EUBs in western Canada.

A Boost Toward Adoption

The very sizable affirmative vote in the Methodist General Conference and the 79 percent majority in the EUB meeting seem to give the Plan of Union a healthy boost toward adoption in the annual conferences.

Chief architects of the plan, Charles C. Parlin, secretary of the Methodist Ad Hoc Committee on EUB Union, and Dr. Paul A. Washburn, executive director of the EUB Commission on Church Union, both assessed the chances for approval of the plan in the annual conferences as greatly improved by the General Conferences' actions.

Mr. Parlin said he had consistently believed that if the Methodist General Conference voted for union, the annual conferences would make the same decision.

Dr. Washburn expressed happiness about the EUB General Conference action but added that much work remains to be done to help EUB annual conferences understand, accept, and implement the decision. He said EUB General Conference delegates purposely had greeted the announcement of their vote with restraint, recognizing that some members held strong convictions against the union. All 139 Methodist annual conferences around the world will begin voting on the plan early in 1967, and more than 25,000 ballots are expected to be cast. (In the EUB Church, only the 32 North American annual conferences will vote.) A rather clear indication of the results may be known as early as late June.

In their meetings, the annual conference members will vote yes or no on a package which includes two basic documents: (1) the proposed Constitution of The United Methodist Church (Part I of the Plan of Union), and (2) the Enabling Legislation, which spells out the process by which union would be effected. Both now are frozen into final form, and may not be amended by annual conferences. Also frozen (by a provision of the Enabling Legislation) are the plan's Part II (Doctrinal Statements and the General Rules) and Part III (Social Principles). The lengthy and detailed Part IV (Organization and Administration), which would constitute the bulk of a *Discipline* of the new church, remains subject to amendment at the Uniting Conference in Dallas. It was adopted "in principle" by the Chicago conferences.

Changes Were Minor

After three and a half days of debate in Chicago, the Constitution and the Enabling Legislation remain basically the same as written by the 37-member joint drafting commissions which have been at work for almost four years. Amendments were made, but most changes were considered minor. Except for one matter—a name for the new church—Methodist delegates made it clear that they were in no mood to compromise on key points. In the end, EUB delegates voted to accept what is now Methodist practice. Three main differences between present EUB and Methodist systems now are settled:

- *Bishops will have life tenure.* Now frozen into the United Methodist Constitution is a guarantee that bishops

elected by the jurisdictions (in the U.S. and Canada) will be elected for life. Present EUB practice is to reelect bishops every four years. In its preliminary consideration of this question, the EUB General Conference voted strongly in favor of their system for the new church. The Methodist conference turned down the proposal. The seven EUB bishops active at the time of union will come under the life-tenure provision, and the Enabling Legislation provides for their assignments in the new church. Two will supervise annual conferences in the Northeastern Jurisdiction, two in the North Central Jurisdiction, and one each in the Southeastern, South Central, and Western Jurisdictions. All seven EUB bishops now serving were reelected in Chicago.

- *District superintendents will be appointed by bishops.* A somewhat less rigid position was taken by the Methodist conference in agreeing to delete from the Constitution a statement that superintendents of The United Methodist Church would be "appointed by the bishop." In fact, however, the same provision is carried in the proposed new *Discipline*, and this practice is expected to continue. EUB superintendents now are elected by their annual conferences, and their delegates had hoped for a compromise which would have combined the appointive and elective systems. The Methodist delegates did not consider any such plan, but in deleting the appointive provision from the Constitution, they made it easier, theoretically at least, to change the system at some future time. (The Constitution could be amended only by a two-thirds vote of General and Annual Conferences, while the *Discipline* can be changed simply by General Conference action.)

- *Delegates to General, Jurisdictional, and Central Conferences will be elected in the annual conferences in the Methodist manner*—ministers will choose clerical delegates, and laymen will choose lay delegates, in separate voting. Present EUB practice is for delegates, lay or clerical, to be elected by lay and ministerial members voting together. (A separate provision of the Constitution raises the maximum number of General Conference delegates from the present Methodist limit of 900 to 1,000 with equal numbers of ministers and laymen.)

Easing the Sting

The sting of these changes may be eased somewhat for the Evangelical United Brethren through a constitutional



Moment of victory for the Plan of Union is marked by Bishop Lloyd C. Wieke and Charles C. Parlin, top leaders of the Methodist Ad Hoc Committee on EUB Union, and Dr. Paul A. Washburn and Bishop Reuben H. Mueller, counterparts on the EUB Commission on Church Union.



Methodist delegates applaud the official word that their 1966 General Conference voted 95 percent in favor of union with the EUBs, who met simultaneously across the hall in Chicago's Conrad Hilton Hotel.

guarantee that for the first 12 years following union, EUB annual conferences may continue to maintain their separate identities, electing superintendents and delegates by their traditional methods. An effort by some Methodist delegates to reduce the 12-year period to 8 years was defeated.

A similar provision guarantees for three quadrenniums that EUBs will be represented in General, Jurisdictional, and Central Conferences, and on all boards and agencies at the Annual, Central, Jurisdictional, and General Conference levels by at least double the number of persons their relative numerical strength would indicate. However, the Plan of Union provides formulas by which the relative representation of former Methodists and EUBs in the new church will be scaled down during the three quadrenniums in order to allow for representation of new United Methodist members who may have roots in neither of the two former churches.

The Enabling Legislation provides that the administrative agencies of the new church will be unified and start functioning immediately after the Uniting Conference. Where necessary, however, separate units may continue to work under one agency board. In its closing moments, the Methodist conference authorized creation of a joint commission to study Methodist and EUB boards and agencies to recommend plans for co-ordination of their work following union. Studies will begin prior to the expected union of 1968.

The Name—A Methodist Compromise

On the question of a name for the new united denomination, the Methodist delegates were receptive to compromise. They agreed to accept "The United Methodist Church" as the name and also to drop from the Constitution a controversial statement that "in other than legal documents the name The Methodist Church may be used."

An effort by some Methodist delegates to retain the name "The Methodist Church" was turned back after vigorous debate. Speaking for the Ad Hoc Committee, Mr. Parlin said Methodist acceptance of the "United Methodist" designation was an important concession to indicate Methodist good faith that the union is not an "absorption" of the smaller EUB Church. He added that

"the name is about the only concession that we are asked to make."

Two Prefaces Added

Prior to the November meeting, the Plan of Union had been criticized sharply because it proposed adoption of both the Methodist Articles of Religion and the EUB Confession of Faith as doctrinal statements for the new church. Responding to the critics, Methodist-EUB negotiators at the outset of the General Conference sessions offered a newly written preface to the creedal statements, explaining the historical context in which they were developed and declaring them "congruent if not identical in their doctrinal perspective and not in conflict."

On the basis of this declaration, the Methodist Judicial Council ruled that a two-thirds majority of the aggregate annual conference vote is sufficient for Methodist adoption of the Constitution and Enabling Legislation. A three-fourths majority would have been required if it had been decided that the Plan of Union represented a change in Methodist doctrine.

To provide an eventual solution for the problem of one church with two "congruent" creeds, the Enabling Legislation gives the Uniting Conference authority to appoint a special commission to study and make recommendations for a wholly new statement of United Methodist faith. It is expected that such a commission will be named in Dallas.

Similarly, the Uniting Conference could appoint another commission to study the united church's stand on social issues. As now written, Part III of the Plan of Union places Methodism's Social Creed alongside the EUB Beliefs Regarding Social Issues, under another new explanatory preface. Methodist delegates in Chicago adopted a committee report which referred to the existing documents as "a starting point" for the drafting of a revised United Methodist Social Creed.

Two Other Additions

Two other significant additions to the published Plan of Union were presented by the EUB-Methodist negotiating commissions when the conferences opened, and both were adopted as a part of the Constitution. Lengthy debate developed on one of these—a declaration of The United Methodist Church's attitude toward the ecumenical movement. (The question of future Methodist-EUB involvement in the nine-member Consultation on Church Union was mentioned frequently during the sessions, but no direct action was taken on COCU.)

Debate centered on wording of the article, and at one point in the Methodist proceedings, a substitute statement, offered by Dr. Albert C. Outler, professor of theology at Perkins School of Theology, was adopted. Dr. Outler and others objected that the commission's original version would not give The United Methodist Church the broad stance needed for future ecumenical negotiations.

Later, Mr. Parlin reported back to the Methodist conference that EUB negotiators had declined to accept the Outler substitute. The conference then adopted the commission's original wording but urged the Ad Hoc Committee to bring a new statement to the 1968 conference. Mr. Parlin said the Ad Hoc Committee would be guided by the Methodist Commission on Ecumenical Affairs in preparing such a statement. It was clear, however, that since the United Methodist Constitution cannot be altered by the 1968 Uniting Conference, substitution of any new statement on ecumenical affairs for the one adopted in Chicago would require a constitutional amendment and could not become operative until 1972 at the earliest.

Also placed in the Constitution was an article on "Inclusiveness of the Church." It states that "all persons, without regard to race, color, national origin, or economic condition, shall be eligible to attend its worship services, to participate in its programs and, when they take the ap-

propriate vows, to be admitted into its membership in any local church. . . ."

'Presiding Bishop' Plan Rejected

An unexpected proposal placed before the Methodist conference by Dr. Robert E. Cushman, dean of Duke Divinity School, would have established a post of "presiding bishop" in The United Methodist Church. Such a bishop, said Dean Cushman, would represent the church-at-large without being assigned episcopal duties over any area. Presently, he said, the episcopal leaders are absorbed in autonomous areas and programs and "do not travel throughout the connection for reasons of protocol."

The General Conference turned down the proposal following debate in which two college presidents supported the move and another opposed it. No bishop spoke on the question since they are not entitled to address the conference unless invited and are not voting members.

The question of ministerial ordination in the united church was not settled in Chicago, primarily because an existing Methodist commission is studying this question and is due to report in 1968. It was recommended, however, that the EUB Church appoint a similar commission to act jointly with the Methodist group and report with it to the Uniting Conference.

The conference also expanded the present 18-member Ad Hoc Committee on Union to include three more persons—two pastors and one layman.

Renewal—A Continuing Concern

At the opening Methodist conference session, Bishop Roy H. Short of Louisville, Ky., set a mood for the week when he warned delegates in the Episcopal Address: "Methodist-Evangelical United Brethren union, in and of itself, cannot be expected to be a cure-all for all the present ills of either church."

Three days later, after the crucial decisions had been made, Bishop Richard C. Raines of Indianapolis closed the meeting in similar vein. In a brief service of thanksgiving, to which the EUB delegates had been invited, Bishop Raines said: "We will be wise to recognize that a new church is not necessarily and automatically a renewed church. The first step is to unite, but the underlying and continuing concern must be for renewal."

It remains to be seen, of course, whether Methodist and EUB annual conference members will follow the lead of their General Conferences in voting for union. And if union does become a reality in 1968, it remains also to be seen whether United Methodists will become so engrossed in blending their organizational structures that they forget about the concern for renewal.

—PAIGE CARLIN

Target Date of 1972 Set for Desegregation

THE ISSUE of eliminating Methodism's all-Negro conference structures pervaded the November sessions of the General Conference in Chicago.

A target date of mid-1972 was set for abolishing remaining Negro annual conferences and removing race as a factor in establishing such regional organizations in the church.

This was the first time a target date for dissolution of the Central Jurisdiction has been accepted by the General Conference, but compliance was left on a voluntary basis.

After a whole morning of debate, delegates supported overwhelmingly the majority report from the 24-man Commission on Interjurisdictional Relations. The church's goal now falls somewhere between leaving desegregation entirely to the regions concerned, and setting a constitutional deadline for abolishing all of Methodism's racially segregated conference structures.

The commission's report was adopted almost as presented, despite several major moves to amend or eliminate it. One amendment which was accepted put into the union plan's enabling legislation a statement of determination "to do everything possible" to eliminate any structural organization based on race "not later than the close of the Jurisdictional Conferences of 1972." It was proposed by lay delegate Arthur Flemming, who served in former President Eisenhower's cabinet and now is president of the University of Oregon.

In a separate action, the conference provided that Methodism's Rio Grande and Indian Mission Conferences cannot be altered without their consent for 12 years following the Methodist-EUB union.

Schedule for Desegregation

The schedule for desegregation, as finally adopted, calls for pushing ahead in 1967 with voluntary mergers already underway in Virginia, North Carolina, Tennessee, and Kentucky. It also calls for the transfer in '67 of the remaining Negro annual conferences into the Southeastern and South Central Jurisdictions.

The Central Jurisdiction would go out of existence at

Vocal opponent of mandatory desegregation was John Satterfield (left). Seated by the Mississippi delegate is Leonard D. Shutz, head of a commission which pushed through a 1972 "target date" for merging white and Negro annual conferences. At far right is Dr. Joseph Lowery of Birmingham, Ala., who battled for a firm 1972 deadline.



A Historic Week

HE WAS a little man. He picked his way through the corridors of the world's largest hotel carrying a heavy briefcase and a cumbersome cardboard box.

"I may never be back again. This is my last General Conference," said Ernst P. Scholz somberly. The delegate had come all the way from West Berlin, where he is a district superintendent.

Thunder rolled over Lake Michigan and the rain came down. Rivers of Methodists from all 50 states and two dozen foreign lands flowed up and down the escalator leading to the International Room.

As the little man moved along with the stream, many fought the current to reach him, grasp his hand, and speak a greeting. People from India—two women in colorful saris and a brown-faced man. People from Africa. Bishops. Board and agency officials. The little man with the heavy German accent had attended every General Conference since 1948, and had visited 40 U.S. states.

The little man came and went, spoke and listened, while the two General Conferences hummed with activity. Closed-circuit television cameras and microphones were strategically situated where 850 Methodist delegates met, and also 20 feet across the hall in the chandeliered Grand Ballroom where 413 EUB delegates gathered. In the pressroom, newsmen monitored the sessions on TV screens.

The more than 60 Methodist bishops seated on the platform sometimes busied themselves with autographing each other's new *Methodist Hymnals*, special copies of which were presented to delegates and officials. One bishop in the back row raised a small periscope now and again to watch debate.

Bishop Richard C. Raines rapped the 1966 session to order with a gavel first used at the Uniting Conference of three branches of Methodism in 1939. Three and a half days later, the big vote came. The Methodist stamp of approval never seemed much in doubt. It came at the anniversary moment that the World War I Armistice was signed—November 11 at 11 a.m.

Across the red-carpeted hall, tension had been building since EUB delegates returned from morning Communion at the Chicago Temple (First Methodist Church). Shortly after noon, a moment-of-truth hush fell over the ballroom as the EUB vote came. Tellers counted. When one photographer's flashbulb exploded, people laughed—half in shock, half in relief.

That afternoon, the two bodies met in a joint service of thanksgiving. Bishop Raines played the ecumenical cupid, urging: "Shall we mingle? Stand and mingle, joining hands as Methodist and Evangelical United Brethren friends." They had been freely mingling all week—swapping jokes, consuming gallons of coffee, cautiously discussing doctrine and theology, and conducting their own "straw vote" on union.

EUB Bishop Reuben Mueller reminded the combined assembly that English and German-speaking founders of both churches worked together in America 200 years ago and might now say, "At last our children have started back home together."

The little man, a German Methodist, nodded in agreement. He will retire in 1967, but his thoughts raced ahead to 1968 and Dallas. "Wouldn't it be wonderful," he mused, "to come back again?"

WILLMON L. WHITE

the close of a special session in 1967, after filling vacancies in its episcopacy. One vacancy exists now due to the recent death of Bishop M. L. Harris of Atlanta, Ga.

Central Jurisdiction bishops eventually would be transferred to other jurisdictions to preside, in each case, over both white and Negro churches.

At present there are about 230,000 Negro members in 12 Central Jurisdiction conferences that overlap 26 predominantly white conferences in 13 southern states. Removal of segregated conference structures means merging white and Negro conferences and removing race as a factor in regional organizations.

Issues Get Full Debate

In conference debate, the issue never was whether mergers between Negro and white conferences would take place, but whether a firm deadline should be set.

Some Negroes, several delegates from the Southern California-Arizona Conference, and others supported an amendment by the Rev. Joseph E. Lowery of Birmingham, Ala., that would have fixed 1972 in the Constitution as a deadline for eliminating segregated annual conferences. But the amendment failed.

Major opposition came from another direction when lay delegates John C. Satterfield, Sr., of Mississippi, with Edwin L. Jones, Sr., of North Carolina, offered a minority report. "There is no reasonable probability that the [Lowery] resolution would be acceptable in much of the South," Satterfield told the conference. He predicted that The Methodist Church would lose "a minimum of 1 million members" if a mandatory desegregation deadline were established.

Much debate centered on how compulsive the 1972 target date is. Questioned on this by a Georgia delegate, Commission Chairman Leonard D. Slutz, a Cincinnati, Ohio, lawyer, said, "It is not mandatory. It is a target date which we must be determined to meet." The Interjurisdictional Relations report "would not do as much as its proponents say or as its opponents fear," he added. "The commission has tried to stay on the razor's edge."

The Judicial Council, Methodism's final authority on matters of church law, ruled that segregated annual conferences would not automatically go out of existence under the projected Plan of Union. This confirmed that the 1972 target date is not "mandatory."

Other delegates pointed to the good faith necessary to carry out the report's intent. "I am concerned with the matter of trust, and I am constantly amazed at the trust of the Central Jurisdiction toward the rest of us," said Mrs. Haskel Arterburn of Park City, Ky. And Dr. Robert E. Cushman, dean of Duke Divinity School, Durham, N.C., added, "There are wrongs to redress, a history from which we must turn. The General Conference must decide for the Gospel and against the law."

Later, a group of some 30 whites and Negroes, most of them delegates, staged a dramatic protest. Following an evening vote that rejected still another attempt to fix a firm deadline, they filed slowly to the auditorium's platform and knelt silently at the altar for four or five minutes while the conference continued. Then they returned to their seats.

The group included Dr. Lowery, who had made a moving appeal for a mandatory deadline. "We erected walls of separation," he said, referring to establishment of the Central Jurisdiction at Methodist unification in 1939. "And, after 26 long years, those walls still separate us." Then he added, "If we are rejected on the basis of our color, we are helpless, because God made us black, and there is nothing we can do about it."

Integration talk dominated discussion right down to the vote on the Methodist-EUB union plan. Using the analogy of marriage, the Rev. L. L. White, of Los Angeles, Calif., declared he was "for the marriage," but said one

party "has an illegitimate child. . . . The parentage has been accepted but the adoption has been postponed."

Forward Step Is Taken

Setting a target date was the latest in a series of steps taken since 1956 to speed desegregation under constitutional Amendment IX, which authorizes elimination of racial structures on a voluntary basis. The Interjurisdictional Relations Commission had been asked to bring in a progress report to the special adjourned session in 1966. The report included the recommended procedure for further implementation of Amendment IX and the 1964 plan to eliminate the Central Jurisdiction.

The conference set new guidelines for pension aid and minimum salary programs in conferences of the Central Jurisdiction and in the Rio Grande Conference. This temporary aid continues into the merged conferences under a fund set up for this purpose in 1964.

If the Central Jurisdiction for any reason is not dissolved by September 1, 1967, the Interjurisdictional Relations Commission is charged with drafting a plan for its termination and reporting to the General Conference of 1968 in Dallas, Texas.

—NEWMAN CRYER



In a joint service after the voting, Ohio Methodist pastor Austin R. Whitmore exchanges a "United Methodist" greeting with Rolland Osborne, Denver EUB layman.



With DAVID O. POINDEXTER

Broadcasting and Film Commission
National Council of Churches

MOVIES are better than ever—for attracting television audiences. Last year the networks offered four evenings of films each week, and this year there are five. The end is not in sight.

The moment of truth arrived when ABC presented *Bridge on the River Kwai* last September. This film, according to the Nielsen rating system, drew 69 percent of the television audience.

Ford Motor Company paid \$1.8 million in program charges and air time—equivalent to six years of Methodist giving to our TV-radio ministry fund. Even so, it was a bargain. Not only was the unit cost measurably less (\$4.05 per thousand viewers as against a usual average cost of \$4.35), but *Kwai* also drained off a large share of the audience of *Bonanza*, sponsored by Chevrolet.

The following week *Broadcasting* magazine announced that the ABC and CBS networks had purchased television rights to 112 feature films at a cost of \$93 million. It indicated that NBC was consid-

ering a purchase at upwards of \$20 million. The implications for us as viewers are considerable.

First of all, the networks are actively looking for fare to tempt our TV palates. The new shows this year by and large have fared poorly. On the other hand, Americans long have had a romance with movies. Sensing this, the network programmers decided if you can't beat 'em, join 'em. As a result, we now can expect to have most significant films (along with many that are not) on TV.

One large question haunts network programmers. What about films produced for mature audiences? It is one thing, for instance, to show *Who's Afraid of Virginia Woolf?* in a theater. It is quite another to make it available for the family living room.

The new motion-picture code has alarmed some because it loosens strictures on film content and portrayal. It may well be that the economic factors connected with marketing a product which TV can accept may be a far

greater corrective than the churches could ever be. As *Sponsor* magazine observed: "*Who's Afraid of Virginia Woolf?* The answer at present is simple: everybody involved in TV feature syndication."

The following programs may be of interest to you this month:

December 17, 7:30-8:30 p.m., EST, on NBC—*Mr. Magoo's Christmas Carol.*

December 18, 7-7:30 p.m., EST, on CBS—*How the Grinch Stole Christmas.*

December 18, 7:30-9 p.m., EST, on CBS—*Cinderella* (repeat).

December 19, 7:30-8:30 p.m., EST, on CBS—*Jack and the Beanstalk.*

December 21, 10-11 p.m., EST, on ABC Stage 67—Truman Capote's *A Christmas Memory.*

December 24, 11:30-midnight, EST, on CBS—Christmas Eve Catholic special, the Tucson Boys Choir from the Mission of Xavier del Bac in Tucson, Ariz.

December 24, midnight-1 a.m., EST, on CBS—Christmas Eve worship service from Washington Square Methodist Church, New York, the Rev. A. Finley Schaef, pastor.

December 25, 4-5 p.m., EST, on ABC—*Christ Is Born*, John Secondari's visualization of the first Christmas.

December 25, 7-8 p.m., EST, on ABC—*The Dangerous Christmas of Little Red Riding Hood, or O Wolf, Poor Wolf.*

December 26, 10-11 p.m., EST, on ABC—*Year-end News Roundup.*

January 4, 10-11 p.m., EST, on ABC—*The Trap of Solid Gold.*

January 11, 10-11 p.m., EST, on ABC Stage 67—*Sex in the Sixties.* □

Escalate Chaplain Quota

More Methodist chaplains are on duty with the United States armed forces than at any time since World War II, and the Army has increased its request for chaplains for 1966-67.

The Army's current quota for additional Methodist chaplains is 68, compared to last year's 50. The normal quota for recent years has been about 20.

About half of the new quota have been on duty since July 1 or now are being processed for entry into the service.

The Navy and Air Force quotas, yet unannounced, are not expected to be large.

There are 540 chaplains of The Methodist Church currently on duty with the military, and another 174 ministers serve as chaplains with the Veterans Administration or in institutions.

Korean Deadlock on Bishop

The quadrennial General Conference of the Korean Methodist Church adjourned last fall when attempts to elect a new bishop were still deadlocked after 111 ballots.

A special General Conference session was set for March, 1967, to try again.

Several persons received votes for bishop but three consistent leaders throughout the balloting were incumbent Bishop Whan-Shin Lee and the Revs. Hong-Kyoo Pyun and Kwang-Woo Kim, both pastors of large churches in Seoul.

The Korean Methodist Church has been autonomous since 1930—one of five independent churches related to American Methodism. There are three annual conferences but only one bishop who is elected for a four-year term and limited to two terms.

Another highlight of the conference was the first commissioning in Korea of an American Methodist missionary. Korean and American bishops participated in commissioning Bonnelyn M. Page, a young nurse from Moline, Ill.

The Episcopal Address by Bishop Lee and reports of various boards and agencies for the 1962-66 quadrennium showed vigorous growth: a 25 percent membership gain to more than 63,000; 80 new churches for a total of 1,175; and 219 new pastors.

Expansion at Scarritt

Scarritt College trustees have broken ground for a new library and approved a plan that will double the campus size from 9 to 18 acres.

The new \$725,000 library is being underwritten chiefly by a gift of \$600,000 from the Woman's Division of the Methodist Board of Missions.

Most of the gift resulted from the women's annual "Call to Prayer and Self-Denial" last year.

Doubling the size of the campus will involve acquisition of land over a number of years and will cost an estimated \$900,000 under a proposed urban renewal plan.

Scarritt is a Methodist-related senior college and graduate school in Nashville, Tenn. It specializes in preparing lay men and women in church-related and community vocations. Its current enrollment is 152.

Legacy of a Queen

World Day of Prayer will be observed this year on Friday, February 10, in some 125 countries and territories.

The day will assume special significance in the Pacific Tonga Islands, the country closest to the international dateline, where the global chain of prayer will begin. It was the Methodist queen of the islands, Queen Salote Tupou, who wrote the 1967 worldwide service only months before her death.

Queen Salote ruled the "Friendly Islands" for 47 years as a democratic monarchy based on the British system. She belonged to one of the world's oldest dynasties, originating in the 10th century.

The 1967 World Day of Prayer theme is *Of His Kingdom There Shall Be No End* (Luke 1:33). In the United States, the special day is sponsored by United Church Women of the National Council of Churches.

Hoosiers Help Haiti

When hurricane Inez left between 300 and 1,000 persons dead and hundreds more seriously injured in Haiti last fall, a team of Methodist "Operation Disaster" volunteers moved quickly.

"Operation Disaster" is an emergency relief program organized in 1964 by the Indiana Area in co-operation with the Methodist Committee for Overseas Relief (MCOR).

The Haiti team of 5 was chosen from among the 40 Indiana Methodists who have volunteered to render varied services in emergency situations. The five are: Douglas Gorman, mechanic, engineer, carpenter, and plumber; the Rev. Orval Harden, minister; Ralph Haynes, farmer and constructionist; the Rev. Russell Richardson, minister and agriculturalist; and Charles Pell, engineer, former Peace Corps worker, and farmer.

The men spent more than a month in three villages supervising the reconstruction of homes, schools, hospitals, and churches. One important assignment was to get irrigation canals open so replanting could start and

roads repaired so transportation could continue.

'Sabbatical' for Laity

Lay men and women of Wesley Methodist Church in Urbana, Ill., are taking a 12-month sabbatical from all congregational duties.

The 23 members of the group, instead of attending meetings and ringing doorbells in stewardship and evangelism campaigns, are studying theology, church history, and Christian ethics.

Their curriculum consists of 100 books which all are expected to read prior to their nomination and election to a major commission in the next church year.

The "commissioners-elect," who study in pairs and often in consultation with their pastors, attended a weekend briefing in November at Chicago's Ecumenical Institute.

Focus on Family Life

Three thousand Methodists gathered in Chicago last fall to grapple with the issues of Christian family living in the home, in the community, in the church, and in the world.

The unifying thread that ran through the three-day Fifth National Family Life Conference was the concept of the responsible Christian family as the core unit of *laos*—the people of God—for mission in the world.

Key speakers and 41 work groups addressed themselves to such topics as the theology of the Christian family, the church and sex education, and the family and racial prejudice.

One observer noted that the meeting was not dominated by "professional conference-goers." Young parents, mostly lay people, were in the majority.

Author and lecturer Evelyn Millis Duvall declared that the mass hard-sell of sex, secularism, and sadism must be filtered through Christian family concerns and control so that bigger, warmer, more humane spiritual values can develop. "This means that Christian families must be in touch with the pressures their children meet."

The quality of the husband-wife relationship sets the emotional tone for the whole family, said Dr. Duvall. She defined the Christian family as "one in which everyone cares for everyone else, and for millions beyond the walls of their home."

Howard Butt, Jr., Texas grocery company executive and Baptist lay preacher, observed that most people have been scarred by some kind of religion without love—a fraud and a pretty accurate description of hell, he said. Characterizing the family

New books to enrich your religious life...

DIRECTION AND DESTINY

By Maxie D. Dunnam. Fifty-six short meditations dealing with daily living and how it effects our future and destiny. "Setting the direction of our life is the most important single thing we can do," says the author. In this book he underlines the necessity of getting one's bearings from a universe in which God rules. The meditations are arranged in the areas of Christian development the author feels will help the reader shape his direction and destiny more surely. 144 pages. \$2.75

HIS CHURCH

By Reuben H. Mueller. In these ten strong ecumenical messages, Bishop Mueller reveals his complete confidence in the divine origin of the Christian church and in its continuing growth and strength. Written in a direct, informal manner and filled with excellent illustrations, these expressive guides will give the reader renewed faith in his church and its role in Christian religion. 144 pages. \$3

WHAT JESUS PROCLAIMED

By Ray W. Ragsdale. Twelve messages that deal with the fundamentals of the Christian religion in everyday life. Dr. Ragsdale gives a thoroughly personal and practical understanding of the teachings of Jesus and how they touch the bases of human experience. 160 pages. \$3.50

THE CHURCHES' WAR ON POVERTY

By Lyle E. Schaller. What should be the role of the church in the government's current anti-poverty program? Mr. Schaller examines and evaluates the response and participation of the churches already involved and the major questions and issues being raised. A book of definite value to church leaders. Bibliography. 160 pages. Paper, \$1.95

WINDOWS ON THE PASSION

By Charles C. Wise, Jr. Six dramatic narratives on events leading up to and continuing through Passion Week. Each is written in a form referred to as "prosey" by the author, because it is neither poetry nor prose, but a combination of the two. The excitement, confusion, and doubts of the people around Jesus are reflected, giving the reader a new awareness of the Man of Galilee and his teachings. 144 pages. \$2.75

New Paperbound Reprints

PROTESTANT THOUGHT AND NATURAL SCIENCE

By John Dillenberger. The age-old controversy between science and theology from the Reformation to present-day issues is explored further. Dr. Dillenberger, dean and professor of historical theology at the Graduate Theological Union in Berkeley, California, writes with a deep understanding of both science and theology, yet remains uncompromisingly critical of the thinking on either side that has distorted true perception of the issues. 320 pages. Paper, \$2.25

JESUS CHRIST: THE RISEN LORD

By Floyd V. Filson. Using the Resurrection as the interpretative fact, the author proclaims that the entire Bible must be seen with reference to this one event—not with the existence of God, not with the public ministry and teachings of Jesus, not even with the cross. A relevant study of the meaning of Christ in the 20th century. 288 pages. Paper, \$1.95

THE CHURCH REDEPTIVE

By Howard Grimes. An important contribution to bridging the gap between current theological thinking about the church and its day-by-day existence. However, Dr. Grimes does not project these chapters as blueprints for action, but rather as "guideposts which must be modified and tested in a local situation." "A stimulating text for courses in churchmanship and Christian nurture."—*Encounter*. 192 pages. Paper, \$1.45

THE SHAPE OF DEATH

By Jaroslav Pelikan. The messages of the early church about life and death are presented through the eyes of five church fathers—Tatian, Clement of Alexandria, Cyprian, Origen, and Irenaeus. Using geometric figures to symbolize each idea, Dr. Pelikan begins with the thought of Tatian—the arc of existence. Next, Clement of Alexandria's circle of immortality; Cyprian's triangle of mortality; Origen's concept of the parabola of eternity; the spiral of history from Irenaeus; and, in conclusion, the author's own "shape of death." 128 pages. Paper, \$1.25



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Methodist Publishing House

without love as a "house-sized hell," he said Christians must constantly remind themselves that "Changing people is not my job; that's God's job. My job is loving people."

Bishop Hazen C. Werner, chairman of the World Methodist Family Life Committee, called on Christians to do more in their communities to prepare young people for marriage, help parents understand the emotional needs of their children, and aid families "in the discrimination between the good and the bad in the new secular way of life." He said he believed the revolt of youth to be a form of rejecting the phoniness of the adult world.

Dr. John W. McConnell, president of the University of New Hampshire, noted the multitudes in cities "for whom the absence of homelife, the neglect of government except the police, and the lack of concern of the suburbanite for the place where he earns a living, have conspired to destroy the desire to be a part of the existing social structure." He proposed that "a revitalized, perhaps a reformed family life is the keystone" to solve these problems.

A special conference feature was the presentation of *The Glass Wall* by the Chicagoland Lutheran Players. The play, written by Don Mueller, depicted problems arising from the "sexual revolution," the breakdown of communication between husband and wife, and between the generations.

Plan Christmas Telecast

Plans for a CBS network televised Christmas Eve worship service from a New York Area Methodist church are being developed by the Methodist Television, Radio, and Film Commission (TRAFCO).

According to Dr. Gene W. Carter, TRAFCO director in New York, the one-hour service will be televised live from midnight to 1:00 a.m. (EST) from the Washington Square Methodist Church in New York City's Greenwich Village, where the Rev. A. Finley Schaf is minister. The service will be beamed throughout the national CBS network for use on an estimated 175-180 television stations.

Big Publishing House Year

The Methodist Publishing House marked up record sales of \$34.5 million in the fiscal year ending last July 31, eclipsing by almost \$1.4 million the previous year's high.

Lovick Pierce, president and publisher, also reported to the Dallas annual meeting of the Methodist Board of Publication that Abingdon Press had its best year ever. The book-publishing division of the Nashville-based

operation, Abingdon published 105 new titles during the year, 16 of them children's books.

For the fourth consecutive year, the board appropriated \$700,000 for the support of retired Methodist ministers, their widows, and orphan children. Plans also were approved for remodeling a Richmond, Va., building, and acquiring land for future expansion there.

Publication of the new *Methodist Hymnal* was underscored as perhaps the year's outstanding accomplishment. The hymnal had advance sales of 2,154,000 copies, thought to be the largest prepublication sale of any book.

Mr. Pierce announced that work is well underway on the new church-school curriculum materials for adults to be published in the fall of 1967.

The publication board, headed by retired Dallas banker Eugene McElvaney, ratified the key appointment of John H. Laird as publishing-house treasurer. He succeeds Jewell Roscoe Smith, who retires after 43 years of service.

Launch 'Venture in Faith'

Fourteen Methodist annual conferences in the South have launched a year-long "Venture in Faith," an evangelism emphasis aimed at intensified programs of communication, membership training, and support for church-related higher education.

Plans were announced at the South-

eastern Jurisdictional Convocation in Jackson, Miss. The thrust has a related goal of countering lagging statistics of membership and church-school attendance. Approaches will vary from evangelistic preaching and mass rallies to renewal retreats, visitation evangelism, and small group sessions—which some churchmen called "cyeball to eyeball evangelism."

Bishop Earl G. Hunt, Jr., Charlotte, N.C., declared that evangelism must be more ingenious, subtle, persistent, and hopeful than ever before.

Each of the conferences was asked to give top priority to the interdenominational Vietnam Christian Service by recruiting and supporting at least one volunteer for the program.

Each congregation has been asked to set a goal of two hours per member per week of planned work in class study by adult groups.

Bishop W. Kenneth Goodson of the Birmingham Area—where the "Venture in Faith" was pioneered last year—said the effort was needed to show the Gospel's significance in facing the issues of secularism, racial animosities, the new morality, anti-institutionalism, indifference and apathy, extremism, ignorance, poverty, and hate.

Bishop Roy H. Short, Louisville, Ky., warned that denominational leaders must "take a positive lead" in solving their racial problems—particularly during the coming 18 to 24 months—lest solutions be forced upon them. He said that white Methodists in the South need to give more consideration to the 240,000 Negro Methodists in the Central Jurisdiction.

Mississippi Gov. Paul Johnson, a Methodist, stressed that churchmen must avoid the temptation to pull "the covers of resignation" over their heads in the midst of boiling religious ferment. "The new atheism must be met with a new faith," he said.

Sex Report Stirs Britain

The British Council of Churches has given a "guarded reception" to the controversial report on *Sex and Morality* prepared by one of its subcommittees.

At the close of their two-day fall session, the council adopted an amendment to the original report which makes clear that sexual intercourse must be confined to persons within the married state.

The disputed report, written by 13 clergy and laymen headed by a prominent Methodist, the Rev. Kenneth G. Greet, refused to condemn sexual relations outside marriage. It stated that, "No rule can cover all the varied and complex situations in which men and women find themselves."

Prior to council consideration, Mr. Greet said that he hoped the 77-page

CENTURY CLUB

Ten women and one man join the ranks of Century Clubbers this month. The centenarians are:

Mrs. Alice Cole, 100, Appleton City, Mo.

William Cullen Forehand, 101, Port St. Joe, Fla.

Mrs. Ida Garner, 100, Long Beach, Calif.

Mrs. Harriet Gillespie, 100, Bloomingdale, N.Y.

Mrs. Sophia Grammar, 104, Columbus, Kans.

Mrs. Flora Kintner, 101, Bartonsville, Pa.

Mrs. Virginia Lee Hendry Menge, 100, Fort Myers, Fla.

Mrs. J. N. (Kate) Myers, 103, Frostburg, Md.

Miss Laura Pascal, 100, Humboldt, Iowa.

Mrs. Leile Avery Terrell, 100, Auburn, Ala.

Mrs. Anna Waltz, 100, Colfax, Iowa.

In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name of the church where the centenarian is a member, and its location.

MAG'A-ZINE' (măg'ă-zēn)

- 1) a warehouse, storehouse or depot
- 2) the contents of a storehouse
- 3) a stock of provisions or goods
- 4) a periodical containing miscellaneous articles, stories and poems.

TOGETHER magazine fits all these definitions. It provides a *storehouse* of Methodist traditions and history from January through December. It offers the reader a *stock of spiritual provisions*: reports of missions, social concern and other church related activities. The challenging problems of today are discussed by knowledgeable writers. Yes, it is a *periodical containing miscellaneous articles, stories and poems* well written, carefully chosen, and enjoyable. You are invited to join the nearly one million readers who welcome TOGETHER into their homes each mid-month. Resolve, now at the beginning of this new year, to read more. See your TOGETHER church agent Sunday. Where else can you get so much good reading for \$2.52 a year?

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report would help correct the "distorted image" of church people as "sexless saints sitting in judgment on the passionate sins of less disciplined mortals."

In defending the report, he asserted that "nowhere does it indicate approval of intercourse outside marriage."

The council, composed of representatives of all Britain's major Protestant churches and Roman Catholic observers, acknowledged the committee's contribution and value to the contemporary discussion of morals but remained firm in its position.

Urge LAOS Support

Methodist laymen are being urged to support Laymen's Overseas Service (LAOS) by the denomination's Board of Lay Activities.

"We recognize this as one of the most creative lay-volunteer movements at work in the country today," says Sidney R. Nichols, board executive. "Since we are trying to help laymen become involved in meeting the world's needs, we are seeking to promote this . . . especially through local-church Methodist Men groups."

LAOS is an interdenominational short-term mission aid program developed four years ago by Robert B. Koehntitzky of Jackson, Miss. Self-supporting lay volunteers serve from a few months to a year and more, paying their own travel and living expenses [see *Time Out to Be Missionaries*, July, 1966, page 1].

Since its beginning, about 200 laymen from 34 states have served in 14 countries. Two thirds of the laymen recruited have been Methodists.

New Congregations

During the past four years, The Methodist Church has started 530 new churches, closed 712 old ones, and merged about 800 others. The following new congregations are listed with charter date, organizing pastor, and membership.

Hot Springs, Ark.—St. Philip's Methodist Church, May 8, 1966. Wayne C. Jarvis; 38 members.

South Bend, Ind.—Clay Methodist Church, May 15, 1966. David C. Maish; 130 members.

Auburn, Wash.—St. John's Methodist Church, June 12, 1966. William H. Holmes; 42 members.

Milton, Fla.—Christ Methodist Church, September 11, 1966. E. Zedoc Baxter; 64 members.

Newbury Park, Calif.—Newbury Park Methodist Church, September 18, 1966. Craig LeBreton; 109 members.

New Methodist congregations should be reported directly to the Rev. Charles D. Whittle, Methodist Board of Evangelism, 1908 Grand Ave., Nashville, Tenn. 37203.

The Starting Flag Is Down

BEFORE WE METHODISTS develop "tennis elbow" from patting ourselves on the back about our great ecumenical spirit, as seen at the 1966 General Conference, it should be said that we have a great deal yet to learn before we are ready for far greater ecumenical challenges and opportunities soon to confront us.

Union with the EUBs is not quite the crossing of a "continental divide," as one General Conference speaker suggested. Rather, it was a "timid step" giving us "a little starting momentum," according to Bishop Lloyd C. Wicke, chairman of the Ad Hoc Committee that negotiated union plans with EUB representatives. Another ecumenical spokesman, Dr. Robert Huston, said it means only that "the starting flag has come down" on Methodism's ecumenical involvement. In short, we haven't seen anything yet!

In this light, we need to give immediate attention to such areas as these:

1. *We must learn to converse about basic theological questions.* The nature of the church, the meaning of the Sacraments, ministerial orders and membership requirements—these were not hard questions in negotiating Methodist-EUB union, for the two communions have common theological roots. This compatibility meant most attention was given to unifying existing structure and law. This will not be the case in conversations with other denominations and other faiths.

2. *We must learn to express more clearly Methodist positions and traditions.* As Dr. Albert Outler, our best-known ecumenical spokesman, observed at the 1964 General Conference, "It is true . . . there are distinctive features in the Wesleyan tradition and in our Methodist history. It is not quite so clear to me, however, that we know what they are or agree about them or are able to articulate them adequately and responsibly to our brothers. . . ." Even in conversations with the EUBs, it sometimes seemed we were unable to express clearly reasons why we have done certain things in certain ways.

3. *We must learn to go into ecumenical conversations with open, but not empty, minds.* There is a subtle but very significant distinction to be made among: (a) not listening to what the other fellow has to say, (b) accepting everything the other fellow says, and (c) assimilating both views and, if necessary, formulating a new position that fairly represents both. Again, Methodist-EUB union was not a typical case. Only rarely did our ideas really oppose each other. When this did happen, the Methodist position or practice tended to be accepted because of the disparate size between the two.

4. *We must learn how to make ecumenism come alive for laymen, and establish a broader base for participation in subsequent ecumenical discussions.* All efforts to the contrary, the typical man and woman in the Methodist pew was relatively unconcerned—and uninformed—about Methodist-EUB union. It was largely worked out at top administrative levels. If we are to go forward ecumenically, average church members must be more involved. Otherwise, further conversations with other Christians will be

just so much empty talk about paper castles.

5. *We must demolish certain myths that serve neither Methodism nor ecumenicity well.* One is our denominational superiority complex. Evidence that such exists was not hard to find even at General Conference. We should hold to basic convictions and traditions, of course, but we need to do some thorough weeding out of nonessential if not spurious myths, prejudices, and folkways.

6. *Finally, we need to reassess our reasons for further ecumenical participation, and to clarify our goals.* Here again, EUB union offers only limited experience. It was more a prearranged marriage of mutual convenience than it was a real courtship, with all the doubts and strivings that must be worked out before two different lives are finally fused into one. The end result of Methodist-EUB union will be this, but we did not have to go through the usual process—which teaches much, and which will be required in our further ecumenical activities.

There are, of course, practical reasons for pushing forward ecumenically. For one thing, our mission as Christians is often fragmented and ineffective, and a pooling of resources and energies unquestionably would deepen impact. This is particularly evident in urban situations, where the peashooter approach of the past—each denomination going it alone—simply has no chance of success.

But overriding such practical reasons for accelerating our ecumenical involvement is the *scandal of Christian disunity*. We are the people of God, called to broadcast the Good News that in Jesus Christ all men are redeemed, that in him all barriers are broken down. And yet we preach this from our own private denominational corner of the Christian community, demonstrating our own dividedness. How can we expect the world to believe what we say about erasing barriers if we maintain them ourselves?

Last April at the bicentennial celebration of American Methodism, retired Bishop James H. Straughn—one of the principal figures in Methodist reunification in 1939—declared that "we are standing between two worlds, one dead, one waiting to be born." His words apply in many areas of life, but perhaps particularly so regarding denominationalism (which is dying) and ecumenism (which already is born).

Ahead are far sterner ecumenical tests than Methodist-EUB union. In 1968, for example, the General Conference will be asked to empower a committee to negotiate on a specific plan of union for the nine major American denominations—among them Methodists and EUBs—participating in the Consultation on Church Union. This, more than the union vote in Chicago, will be our real ecumenical moment of truth.

In the meantime, we Methodists have our work cut out for us. For unless we are ready to participate fully, openly, and confidently in what is unmistakably the design for the future, we are likely to find ourselves standing alone at the side of the road, watching not only other churches but the rest of the world pass by.

—YOUR EDITORS

Where Is the Church Going, and How Will It Get There?

By HARVEY G. COX
Professor, Harvard Divinity School

The revolution going on in today's church could be more far-reaching than the one that shook Christendom during the 16th-century Reformation. It is shaping new relationships with the secular order, rather than dealing strictly with its own internal affairs. But in its new minority status in society, this author predicts, the church will be relieved of some onerous tasks it had before.

THE CHRISTIAN church today is undergoing unprecedented transformation, and there is hardly anyone left who is willing to dispute this. In the middle of the big change, it is not possible to gauge whether today's revolution will be more far-reaching than the one which shook the church during the 16th century. But I rather believe that, in the long run, it will be.

The 16th-century Reformation did not really move the church beyond medieval Christendom. Only the so-called left-wing sects tried to move into the newly emerging modern world, and they met severe opposition from Luther and Calvin. The 16th-century Reformation was mainly a reformation of the *church*. Its important impact on the society was largely indirect. Our present reformation, on the other hand, has to do more with the church's relationship to the secular order and only secondarily with its internal life.

The question, "Where is the church going?" can be answered best by saying that it is going *away* from a society in which it had to play the role of moral instructor and symbolic element for the entire society. It is moving now toward a new period in which the church will be a minority in diaspora.

This new minority status certainly will relieve the church of many of the onerous tasks it has had to perform, as well as taking away many privileges it enjoyed during the period of Christendom.

The New Servant Church

In a church on the way out of the past of Christendom and moving toward the future as a servant minority, we can expect to see the development of more distinctive *Christian styles* of life. I say *styles* in the plural because I believe Christians will not have a single style of life, but rather a large number of variations and substyles. Some of these substyles probably will be described as "incognito Christianity," not visible to the world outside in any particularly distinctive way.

Let me list some of the characteristics of one of the new Christian styles which I think probably will appear.

Its first characteristic is what we now begin to call *Christian presence*. This word presence comes originally from the French Roman Catholic personalist tradition in theology. It designates the determination of the church to share in the suffering, sacrifice, pain, and conflict that mark the society.

In France, for example, there is an organization of lay Christians called CIMADE. This group is

An INTERCHURCH FEATURE, originated by The United Church Observer (United Church of Canada).—Editors

made up of people who have accepted the discipline of going to those places where there is social conflict, racial turmoil, war, revolution, or natural disasters. Once on the scene, they live there for months, or years if necessary.

This idea of simply *being present*, as men who live among men, is a corrective to the image of the church as moral instructor or proselyter. It has become influential in the thinking of the student Christian movement, where presence is seen as the main function of the church in the university.

Second, a certain amount of *verbal reticence* will certainly characterize the future style of Christians. The church has been seen by those outside its life too much in terms of a talking and preaching organization.

For many people, "church" means the place where one hears long, boring disquisitions, or has to do with being hectorred about one's moral failings, or being asked for money. The church is frequently thought of as a group of people fully equipped with quick and easy answers to questions no one is asking.

By verbal reticence, I do not mean some kind of Zen Buddhist esoteric aphorisms. The Christian gospel is inextricably related to the *Word*, and it is not possible to communicate it fully in mere silent action or living testimony. However, the *Word* comes only in situations of authentic human communication. And human communication comes as a result of one's being willing to listen to the other, to live with him, and to respond only when there is some indication of interest.

Perhaps what the church needs to do as it moves from past to future is to win back its right to be heard, to place itself once again in the position where people may ask why Christians do the things they do.

Third, the church of the future certainly will have an important *political dimension*. We are discovering that renewal of the church happens only when the church resumes its political apostolate.

Whether we look at the East Harlem Protestant Parish, the Iona Community in Scotland, the worker-priests of France, or the Roman Catholic revolutionaries in Latin America, wherever we find new life in the church we find political engagement.

Future church historians will certainly notice that the major religious figures of our era, the saints of the 20th century, achieved their sainthood mainly in political obedience. Martin Niemöller will be remembered for his witness against the Nazis in the German Confessing Church. Dietrich Bonhoeffer and others are remembered as participants in the same struggle.

In our country, Martin Luther King cannot be understood apart from the struggle of Negro Americans to achieve political and social justice. One might add the name of Roger LaPorte, the young Catholic pacifist who immolated himself outside the United Nations headquarters to call his country to a searching of conscience about the immolation by napalm of thousands in Viet Nam.

During the next months and years it will be impossible to separate political obedience from a new form of Christian apostolicity. Our main problem in the church will be how to become politically engaged

without being arrogant crusaders. Frequently in the past we have refused the role of political partisanship because it has led to a crusading spirit. No one, however, has ever proved that political partisanship *necessarily* produces this kind of arrogance. We need to be *both* specific and humble in our political obedience.

Beyond Denominations

A much more difficult question is *how* the church should get from where it is to where it wants to go. Certainly, denominations have long outlived their usefulness and now provide more of a barrier than a help to mission in the world. The disputes between Presbyterians and Methodists are as relevant to mission in the modern metropolis as are the now-forgotten quibbles between the Guelphs and the Ghibellines.

'The question can be answered by saying the church is going away from a society in which it had to play the role of moral instructor and symbolic cement for all of society.'

But the real issue is how to get from denominations to the ecumenical church. Certainly we do not get there through high-flown church-unity consultations or mergers of churches at the national level. What we need is the kind of grass-roots ecumenism in which people work together in their own local communities on issues that Christians need to confront together, without reference to denominational lines.

This means the organization of *ad hoc* congregations drawn from people who represent various religious and denominational backgrounds. It calls for a regrouping around the points of pain and possibility in the modern world itself.

We need congregations who will study, worship, and work together on the issue of housing or education or racial justice or urban transport or mass media or sex and family ethics or youth questions.

We need congregations who will be mobile; congregations led by laymen with the help of theologically trained persons; congregations who will devise ways of acting and praying together—ways still unheard of in our doomed denominational Christianity.

In a "manifesto" published last February in *Renewal* magazine, Stephen Rose recommends that the denominations see themselves in the future as research and development agencies serving the whole ecumenical church. He claims, rightly, that if denominations were shorn of many of their current institutional functions, they would be free to concentrate on pilot projects, on *ad hoc* experimentation, and on creative ecumenical projects on the national and international level. On the local level we would reorganize the

church around metropolitan areas; pooling resources, talent, and personnel to address ourselves to the issues of the metropolis.

The main question, which emerges as we discuss how to move the church from denominational imprisonment toward freedom for service in the world, is what individual Christians should do with the churches in which they are now involved as members, or even as ministers. This question cannot be answered for everyone in a general way. Some have removed themselves from other congregations and denominations. On the other hand, there are people who plead for renewal and reconstruction of existing forms of church life by trimming here, consolidating there, and deepening further the points at which renewal is beginning to appear in the institutions themselves.

Two Possible Ways

What should we do? There is no way to resolve this dilemma except to say that every Christian intent on renewal of the church for its service in the world must face his own responsibilities, and the possibilities in the congregation and denomination of which he is a part. For some the answer may be to withdraw; for others it may be to continue the fight from within. Both of these individuals, however, stand in need of a sustaining congregation where they can correct, sup-

'We need congregations who will be mobile, led by laymen . . . who will devise ways of acting and praying together—ways still unheard of in doomed denominational Christianity.'

port, and criticize each other, where they can lick their wounds, and where they can speak and dream about their hopes for a new society and a new church. This will require the development of cells which include both those who are alienated from contemporary church structures and those who are still at work within them.

The forces of renewal in the church would be irresponsible if they were to abandon all hope for the reformation of its present structures. No one can tell whether a given institutional expression of church life can be renewed or not. This often takes a long time to determine. Those who have chosen to work outside existing institutional structures, however, need not feel guilty that they are not spending their lives renewing church institutions. In short, this is a matter of vocation.

The church of the future will emerge at the edges of the existing church. It will include many who are within it and many who now are not. It will exhibit certain transfigured structures of today's church as well as completely novel forms of church life which we have not yet even imagined.

It is encouraging to notice that some people with a commitment to renewal have made the hard choice to work within a church hierarchy, city-mission society, denominational headquarters, local-church pastorate, or as a layman functioning at any one of these levels. These people deserve our support and encouragement and should not be criticized merely because they have made this choice. However, it is important to ask them in love and in concern whether their hope for the renewal of the church can really be realized within their present commitment.

Similar questions should be raised with those who make the choice to leave existing institutional forms of the church to live on the love and support made available to them by small house churches and Bible-study and discussion groups, industrial mission groups, student Christian-movement cells, and other similar groups. These people should be asked occasionally whether their decision to pull out of the church is still a valid one, and whether their zeal for renewal might help influence changes in the larger structure itself.

Pressure—A Valid Tool

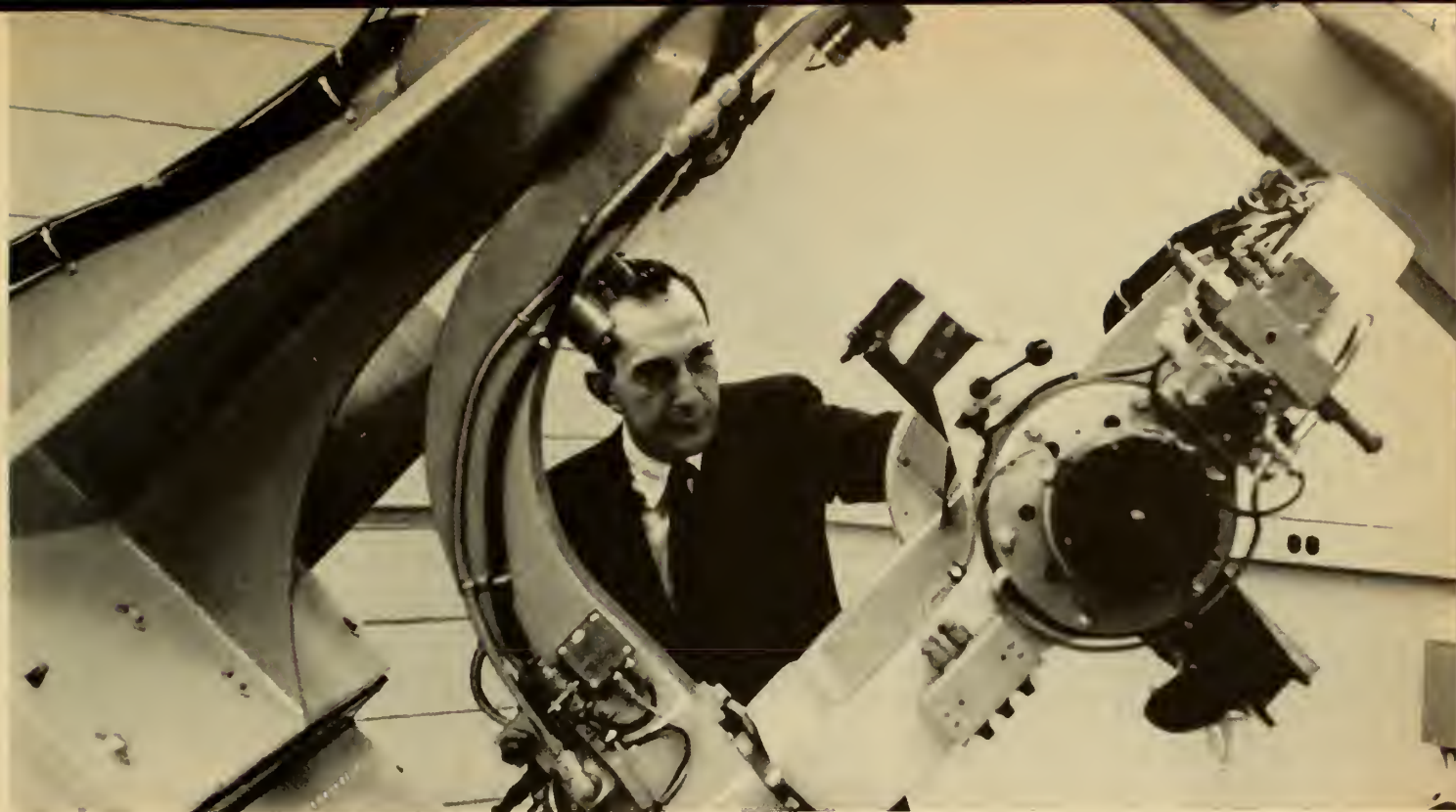
Another necessary technique in the renewal of the institutional churches is the formation of what might be called political parties within the church itself. It is curious that many Christians, although they are proud of their toughness and realism about the conflict and power in the world, frequently overlook the operation of the same factors within the church.

In at least three cities in the United States, groups of young laymen and ministers across denominational lines have formed what in effect are pressure groups within the church. They exchange information on issues facing conferences and synods, the possible candidates for executive positions, and crucial decisions about program. They then help each other to exert the kind of pressure that will bring about the decisions they hope for. It is amazing to see how much can be accomplished if even a relatively small group of people become articulate, self-conscious, and willing to exercise power within the structures of church life.

Finally, the most important point to make about the renewal of the church today is that renewal is ultimately God's doing, not man's. We often become anxious and panicky about the state of the church and our hopes for its renewal without recognizing that we are powerless to renew the life of the church. For its life is a gift which comes to us from God himself.

It is also true that a fixation of interest on the renewal of the church can defeat that very objective, because God's main intention is not the renewal of the church but the renewal of the world. Therefore, our interest in the renewal of the church must be a secondary one. Our main focus of concern should be the restoration of man to his manhood, the restoration of community, and the reconstruction of the bent world to a fully human place.

If we devote our energies with God's to this mission, we are directly engaged in the work of God, and he will take care of the renewing of the life of his people. □



Bill Myers "sees" this Minuteman inflight simulator more clearly in diagrams and equations.

PEOPLE CALLED METHODISTS / No. 50 in a Series

Bill Myers: Aerospace Engineer



AS FAR BACK AS Bill Myers can remember, the world around him has been a blur, no clearer than a photograph from a camera badly out of focus. Born with corneal dystrophy—a rare, hereditary eye ailment—he learned to walk with his head down, following other children or adults, dreading obstructions that would cause him to fall or hurt himself.

But when he was 9 or 10, something wonderful happened. He was walking home from school that day, and he was following the feet of other children a yard or two ahead.

"I just happened to look up," he says, "and I suddenly realized that I did have a range of vision around me. While I couldn't see things clearly, I could see big blurred objects on either side of the street. I knew

As a boy, following others closely, he learned to ride a bicycle. Because he is unable to drive a car, Bill rides to work in a car pool.



The distance of a Methodist hymnal from Bill's face tells the story. "I have a very severe myopia, which is fortunate for me," he says. "It is possible to bring things into focus by holding them very close, so I can read." Glasses, plus contact lenses, help him somewhat—but the latter irritate his eyes.

these were houses because I had passed close to them before.

"There were other, smaller blurs moving along the side of the road ahead of me. They must be other children, I thought. And the dark objects coming toward me in the street were probably automobiles.

"In one great, unforgettable moment, I had lifted up my head and realized that I did have a range of vision, no matter how limited. It was wonderful to know that I could lift my head and walk like that."

Figuratively, if not literally, Bill Myers has held his head high ever since, walking straight toward goals in life that comparatively few accomplish, with or without a handicap.

At 38, William D. Myers of Wilmington, Mass., is a project engineer with Avco Corporation's research and development center. Legally blind, as are those with less than 10 percent vision (Bill's is less than 3 percent), it has been his responsibility to set up programs for electronic systems that control and guide America's giant, intercontinental Minuteman missiles.

The slender physicist holds clearer pictures in his mind's eye than he has ever received through clouded corneas. He is well aware that the Minuteman is a three-stage, solid-propellant missile with an atomic warhead and a range many thousands of miles, which can be launched almost immediately if the nation is attacked. Against such a day, hundreds of these awesome intercontinental monsters stand poised in their blast-resistant underground launch sites.

No one could more fervently hope that no Minuteman will ever blast from its silo than the man who was honored in 1963 as Blind Father of the Year. This award, bestowed by the National Fathers Day Committee, wasn't based alone on his ability to read and evaluate the complex engineering specifications and

systems diagrams which daily cross his desk. It also was earned away from the laboratory—in home, church, and community activities.

It may have started when Bill was 22, a severely handicapped youth looking for his first job. In the clouded world of the near-sightless, it was almost impossible for him to find work.

"I sent in all kinds of résumés and tried to be very conscientious about it," he says. "I tried to explain my difficulty, and I made it plain that I believed I could handle a job. But I didn't get anywhere. Finally, almost in desperation, I went to Cincinnati and Louisville.

"In Louisville, they told me that an ordnance plant in Indianapolis was looking for people. But all the ordnance plant wanted were applicants for future consideration. I went around to several other places in Indianapolis. Finally, one industrial concern accepted me—against the advice of the company doctor, incidentally."

Today, after studying at three universities, he holds a master's degree in business administration and a bachelor of arts degree in physics. Behind him is employment in various industrial firms in Maryland, Indiana, and Texas. As a result, there have been even more Methodist churches in his life than towns where he has lived and worked: East Park and Forest Manor in Indiana; Orem and Glen Burnie in Maryland; Cavanaugh in Texas; and for the past five years the church in Wilmington, where he resides with his wife and three children.

Says the Rev. Terry Clay Thomason, former pastor of the Wilmington church: "I know of no family (my own included) who relate Christian ethics to everyday life as thoroughly as the Myers family. They weigh the basic family, social, and professional de-



At a bus stop near their homes, the Myers children encounter a friendly bulldog. From left, Teresa, Wesley David, and Russell Allen.



A handy person with his hands is Bill Myers, 1963 Blind Father of the Year. In addition to earning degrees in business administration and physics, he studied electrical engineering at Johns Hopkins.

cisions which they make by the standards of Christ's teaching and example. They have both volunteered frequently to assume tedious but necessary tasks involving no personal glory, but which manifest real Christian concern for the church and individuals."

When the minister said "family," he was referring as much to Rose Marie Myers as to her husband. Since she was graduated with high honors from Fort Wayne (Ind.) Bible College, she has served her several churches as teacher or Christian-education leader. Bill, a lay preacher, has helped organize young-adult groups, and has also served as a church-school superintendent, trustee, and finance committee chairman.

"When we get to a new community," says Mrs. Myers, "we just go out and look for a Methodist church." The "we" includes the three Myers youngsters: Wesley David, 10; Russell Allen, 8; and Teresa Marie, 7.

While the Myerses don't talk about the role Bill's faith has played in his remarkable adaptation to virtual blindness, it is obvious that the handicap hasn't prevented him from indulging in such hobbies as photography, fishing, and family camping. While he will never be able to drive an automobile, he can ride a bicycle—in fact, he learned that skill as a small boy.

"A lot of people who are blind—or partially blind—have a stigma hung on them by society, and they get to thinking they can't do anything. I would imagine that a lot of people did criticize my parents for some of the things they let me do, but I'm grateful to this day that they did," says Bill.

As for the Blind Father of the Year award, Rose Marie does most of the talking about that. "We were all as proud as peacocks," she says. "The governor of Massachusetts proclaimed June 6, 1963, as 'Blind Father-of-the-Year day.' Up to the state house strutted



Soon they'll be off for the New England "wilds," with Rose Marie at the wheel. The Myers family includes five ardent campers, and its share of swimmers and fishermen. Bill also has quite a talent for satirical verse.



Other than church, Mrs. Myers' activities extend to the school where she serves as a room mother. With her is Walter Pierce, school superintendent.

Mommy and the children with Daddy to receive the proclamation and to have our picture taken as the governor made the presentation."

The Fathers Day Committee was somewhat more specific in making the award. Tribute was paid to the Aveo engineer as "a congenial, intelligent, warm-hearted person who had achieved an enviable professional record, demonstrated his sense of community responsibility, and fulfilled all his duties as a father while overcoming his sight handicap."

Meanwhile, all that behind him, Bill Myers keeps up the routine of living much as millions of other "people called Methodists." He reports for work after joining his car pool in the morning, and meets his problems when they arise. Unlike most other people, he is frequently asked:

"My goodness, how can you even trust yourself to cross the street?"

He replies that he learned a long time ago to generalize from an object that is not very well defined by learning the size, color, and shape.

He says "I stick my nose in the set" to watch TV. A plane, flying low, is merely a black speck in the sky. In what he describes as "a very poor way," he can play baseball with his sons.

But the things that are well defined in Bill Myers' life are the things that once inspired his pastor to say:

"I have never known a man I can recommend for special honor with any more enthusiasm than Bill Myers. He is, in fact, the first person, in the years of my ministry, for whom I have recommended a special citation. Both Bill and Rose Marie serve as a constant inspiration to the members and ministers of the Wilmington Methodist Church."

—H. B. TEETER

Cookout on a rainy day: He's at no disadvantage here—barbecue smells even better than it looks!



The Program Is CHALLENGE



Absorbed in one of their weekly TV discussions, Challenge panelists (from left) are Dr. Lynn H. Corson, Father William Treacy, and Rabbi Raphael Levine.

“GOOD evening. The program is *Challenge*. It brings together a rabbi, a priest, and a minister. They offer their combined counsel on many of the challenges we face today.”

These few words by a television announcer open an unusual half-hour panel program each Sunday at 6 p.m. on Seattle's KOMO-TV. Earlier, the program is aired to a wider audience on KOMO radio. After six years, listeners in Washington, Oregon, and British Columbia agree with the Seattle newspaper columnist who wrote that the program has helped to push aside the “velvet curtain” of religious misunderstanding.

Conceived during those uncertain days prior to the 1960 presidential election, when emotions ran high over the prospective election of a Roman Catholic president, *Challenge* took form when Seattle's Rabbi Raphael Levine sought to allay fear and ignorance by discussing current issues from a dispassionate and practical interfaith standpoint.

Rabbi Levine, senior rabbi of Temple DeHirsch, the largest Reform synagogue in the Pacific Northwest, is one of the three panelists. From the start he was joined by Father William Treacy, director of the public-information service of the Seattle archdiocese. Since 1962 the Protestant representative has been the Rev. Lynn H. Corson, minister of the University Methodist Temple in Seattle. Through the three men's discussions, *Challenge* exposes its audiences to such topics as birth control, the unwed father, capital punishment, and the right to dissent.

Despite fears of some that the Catholic, the Jew, and the Protestant might attack each other's positions hammer and tongs, *Challenge* is not

a debating society. As Seattle's Archbishop Thomas A. Connolly observed, the panelists have learned “to disagree without being disagreeable.”

The program's intent, according to Dr. Corson, is to present the views of the three faiths with unchallenging respect, thus appealing to listeners to form their own conclusions in light of the discussion.

Accordingly, then, the “challenge” is not for the panelists but, instead, is thrown to the audience. Hopefully, listeners will think through the problem for themselves, discuss it with their neighbors, and try to learn through their own experiences.

Program topics come from listeners' letters, suggestions made by community leaders, and often from sessions attended by the panelists before each program is recorded.

Always keeping a watchful eye is Mrs. Marty Camp, the producer. She keeps in touch with currents of thought in the community, insisting that the program must be of practical help for ordinary people.

One of the ground rules for *Challenge* is that it be unstructured, spontaneous, and unrehearsed. While the individual panel members do homework for the presentation, ideas are not culled until the actual taping.

Response to *Challenge* has been heartening. In June, 1964, KOMO and the panelists received the Good News Award presented by the Pacific Northwest Methodist Annual Conference. In making the award, Bishop Everett W. Palmer said, “*Challenge* does more for brotherhood than any other program across the nation.”

The program also has received the Brotherhood Award from the National Conference of Christians and Jews and a recognition plaque from the Seattle

Council of the Knights of Columbus for “promotion of civic and religious understanding.”

Praise no less rewarding comes from regular listeners. From a spiritually divided family came thanks for showing the husband and wife how to express individual opinions while still building respect for one another.

The sound track of the *Challenge* discussion on “Let Them Die With Dignity,” dealing with the prolonging of life in cases of terminal illness, has been circulated nationally by the American Medical Association in its orientation courses for doctors.

Not surprisingly, in the Pacific Northwest area, where 70 percent of the population is unchurched, members of the panel often receive calls from persons with personal problems.

Because the typical parish minister has limited time to give to a counseling ministry, Dr. Corson has urged that denominational leaders create “ministers at large” whose sole function would be “to help people.” Rewarding as it is to be a member of the panel, says the Methodist pastor, there is frustration, too, in knowing the vast opportunities for counseling and helping people which are not being met.

What *Challenge* can do, it is doing well. As a public-service offering, the program has brought community response which is both surprising and gratifying to the KOMO management and the panel.

Hopefully, says Dr. Corson, the program is spreading a belief which he, Rabbi Levine, and Father Treacy share: “that man's profoundest insights and beliefs can be discussed freely if we are willing to listen with respect to the opinions of others.”

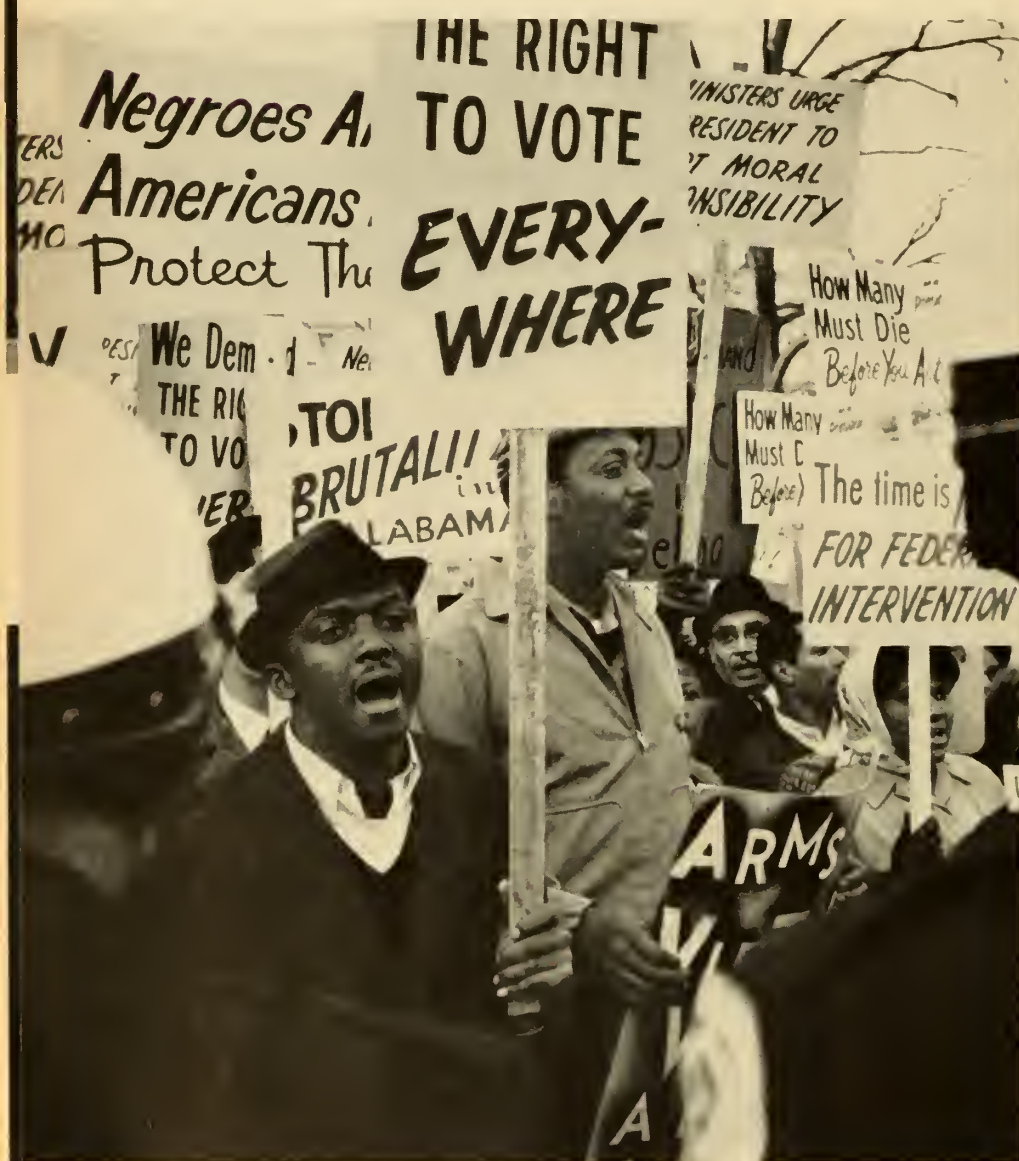
—MARILEE CRIPPEN

BLACK POWER

A new slogan has split the ranks of the Negro protest movement and has left many of its white friends perplexed and even frightened. What does it mean? Why are so many Negroes dissatisfied with the gains already made? What more do they seek from our society?

By C. ERIC LINCOLN

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The cry of "Black Power" has been heard not only in the Negro community, but in public rallies and street demonstrations—not all as organized as this march urging equal treatment under the law.

TWELVE years ago, in its *Brown vs. Board of Education* decision, the United States Supreme Court declared that the arbitrary segregation of people on the basis of race or color was in itself an evil which made it impossible for people affected by it to pursue normal lives in a democratic society.

This was not a popular decision for many Americans who had vested economic interests in an institutionalized pattern of relations which had characterized our society for more than 50 years. Nor was it popular with millions of others who had no economic interests, but who were simply inconvenienced or frightened by the prospect of social change. For social change can produce the most exasperating anxieties. It requires a transition from a familiar pattern of life, one we have spent years learning to cope with, to some other way that is experimental and uncertain.

Patterns of Change

Ours is not a static society. Since 1896, when another Supreme Court decision (*Plessy vs. Ferguson*) legalized segregation, we had changed in many of our patterns of behavior, our attitudes and opinions, our needs and relationships. The rest of the world had changed, too—dramatically—and our racial practices were glaringly inconsistent with the expectations laid upon us (and accepted by us) for political and moral leadership.

But, most important, the Negro had changed. He was now several generations removed from slavery. He had educated his children within the limits of his extraordinary handicaps. He had accepted the responsibilities of citizenship, fought in defense of his country, and striven mightily to win the white man's favor and approval.

Along the way, he had learned that the white man was neither morally invulnerable nor above passion, and that the performance requirements which the white man set for the Negro were not always met by the white man himself. He had seen Auschwitz. And Buchenwald. And Hiroshima. And he was to see Clinton, Little Rock, Oxford, and Selma. In the civilized world where man's inhumanity to man reached its most brutal expression, he could see no reason why his color should render him an automatic and perpetual target.

The civil-rights movement, which reached its fullest expression in the early 1960s, symbolized the determination of the Negro and his white friends to bring an end to the laws and practices which prevented the Negro from full enjoyment of citizenship.

End of a Coalition

"Black power" signals the end of the black-white coalition. It is the attempt to establish a movement among the black masses which will give them a more direct voice in determining their own affairs. Its emphasis is *not* on integration, and although its leadership is presently middle class, its chief appeal is to the poor and dispossessed who live in the black ghettos.

In its very simplest connotation, "black power" is first of all a slogan. This means that it is a propagandistic device, for that is essentially what a slogan is. It may be phrased as a battle cry or a rallying cry, but its primary intention is to get attention and to channel that attention into support for ideas, programs, or causes with which the slogan attempts to associate itself.

The French revolutionists utilized the slogan "Liberty, Equality, Fraternity" with remarkable effectiveness. The American colonists

united themselves against British tyranny with the cry, "No taxation without representation!" Organized labor makes clear its basic policies by use of a simple but respected slogan, "No contract—no work!"

Negroes in America have frequently sought to communicate their needs, or ideals, or organizational policies through the use of slogans. Around 1920, Marcus Garvey attracted millions of Negroes into his Universal Negro Improvement Association under the slogan, "One Aim! One God! One Destiny!" During the 1930s and '40s, a common rallying cry among the Negroes in the black ghettos of the North was "Buy black," or "Don't buy where you can't work!" The NAACP (National Association for the Advancement of Colored People) once adopted the slogan "Free by '63," a reference to the hundredth anniversary of the Emancipation Proclamation in 1963.

Today, the National Urban League has as its motto "Not Alms, but Opportunity," thereby signifying its emphasis upon broadened opportunities for Negroes rather than charity. And "We Shall Overcome," known around the world, is a slogan made famous by followers of Dr. Martin Luther King.

If "black power" is just a slogan, why then has it stirred up so much fear and resentment among white people, and why have some Negro leaders disassociated themselves (and the movements they lead) from it?

The answer lies in how the phrase is interpreted. Many people, even some who favor use of the term, do not know its meaning, or do not know if it has for others the very special meaning it has for them. A slogan can strike a responsive chord in a hearer only if it appeals to some need or some desire, or if it epitomizes in a phrase the fullness of an idea or the temper of the times.

But to be effective, a slogan does not have to be the best or the proper solution to the need identified with it. It need only *appear* to be the best solution. "Black power" means different things to different people because there is no American consensus about the Negro American and his place in

the present-day American society.

Reactions toward black power are for the most part reflections of individual attitudes we hold toward Negroes, and sometimes projections of how we would feel or what we would believe if we had to change places with them. Hence, we are, at least in part, reacting to our own consciences, and insofar as this is true we have created our own bugbear.

More Than a Slogan

The matter could end here if black power were no more than a slogan. But it is more than a slogan; it is also a philosophy, and as such it offers a body of principles with which intelligent people may legitimately agree or disagree.

Since we will be guided in part by self-interest and by the peculiar perspectives we hold as those perspectives have been shaped by our social, economic, and moral history, we will differ in our conclusions. But it is important that we know what we are differing about.

Power is basically the control over decisions. In the context of the ongoing protest movement, black power can only mean "decision-making opportunities for black people"—a phenomenon, it must be admitted, which is normally not part of our experience.

Certainly black Americans *need* power, not only that their legitimate self-interests may be promoted but all the more so because the national interest is not served by having *all* the power concentrated in the hands of *some* of the people *all* the time. That is not democracy.

When by custom and tradition we always deal with others from an entrenched position of power, and when that power is predicated upon nothing more meritorious than the accidental quality of color, then our transactions run the risk of being reduced to manipulations, and the quality of our relationships deteriorates accordingly. Social morality and Christian conscience demand a more equitable approach.

A New-Old Idea

Despite the furor it has raised around the civil-rights issue in recent times, the black-power phi-

losophy certainly is not new. At the same time, it is not a complete or well-developed system; it involves neither a mature ideology nor a long-range strategy.

As an idea, it is as old as the Negro Convention Movement which began in 1830 when free Negroes from New York, Pennsylvania, Maryland, Delaware, and Virginia met in Philadelphia "to devise means of bettering our condition." As a successful strategy, it is as recent as the Montgomery boycott led by Dr. King, where Negroes for the first time in modern history formed a united front behind black leadership to suffer, fight for, and win a common goal.

The primary intention of black

was argued, Negroes had little access and practically no influence.

At the same time, both SNCC and CORE disassociated themselves from their previous commitments to nonviolence as an effective strategy for social change.

Protest Movement Split

Not all Negroes could endorse the new policies of CORE and SNCC, of course, and black power, which was now interpreted as both the exclusion of whites and the disavowal of nonviolence, became an issue which split the protest movement for Negro rights into two camps. Of the so-called "big five" civil-rights organizations, three—the NAACP, the National Urban

organization primarily oriented toward problems of urban Negroes in the areas of job opportunities and housing. Support for its 70-odd local branches comes chiefly from communitywide contributions. It is not a broad-based organization, and its limited membership comes almost exclusively from white and Negro middle classes.

Although frequently dismissed as conservative by Negro militants who feel that *any* organization which can serve as a power base for Negroes ought to take a hard-nosed attitude toward the race question, there is no immediate prospect that the league will revise its historic role of interracial co-operation and conciliation as a technique for change.

"There is no such thing as black power or white power. . . . It is no less true, however, that in our society . . . the power that does exist is concentrated in the hands of a ruling majority, which is white. The society is endangered to the degree that this power is not shared, or is used irresponsibly."

power, according to the chief spokesmen of CORE (Congress of Racial Equality) and SNCC (Student Nonviolent Co-ordinating Committee), the movements currently most closely associated with it, is to endow black people with sufficient power to enable them to have some effective control over their own destinies. Implicit in the demand for black power is an indictment of *white power*, which is viewed as being self-interested to the practical exclusion of the substantive interests of Negroes.

The power sought is political and economic, *not* military. And as a first step toward its achievement, both CORE and SNCC reorganized their own leadership cadres in such a way as to minimize or eliminate white influence.

This was done, it was said, not in deprecation of white support but to avoid racially oriented confusion over goals and strategies, and to provide an image of competent black leadership for the masses among whom they hoped to work. White supporters of the movements were urged to work among white people to whom, it

League, and the Southern Christian Leadership Conference—could not endorse the new leadership policies of CORE and SNCC, which they interpreted as a "go it alone, black *vs.* white" strategy. In addition, the dissenters felt the new policies were an affront to the thousands of white Americans who had involved themselves in the civil-rights struggle.

Both the NAACP (founded in 1910), and the Urban League (founded in 1911 as the National League on Urban Conditions Among Negroes), were organized as interracial organizations devoted to the improvement of the Negro's condition, although in each case the initial organizational thrust came from white individuals. From their inception, the executive boards and the administrative personnel of the national offices of both have been racially balanced. Hence, for more than 50 years, interracial co-operation has been the operational norm of these groups.

The Urban League is not a civil-rights organization to begin with, although it is popularly classified as such. In actuality, it is a service

NAACP: Pressed Into Militancy

The NAACP is somewhat more vulnerable. Of its membership of around a half million, the overwhelming majority of the rank and file are Negroes, who again tend to come from the middle class. But many of its youth branches have won representation on the national executive board.

As a result, the NAACP has been required to adopt a progressively more militant image. Its traditional reliance upon litigation is under serious challenge by those who point out that, despite the impressive record of decisions won before the Supreme Court in the last 50 years, the Negro in America is still substantially shackled by insidious forms of segregation and discrimination which make it impossible for him to enjoy the fruit of those legal decisions.

Even before the advent of the black-power syndrome, the leadership of the NAACP was being challenged for alleged "Tom-ism" (accommodation to white demands or expectations), and for its alleged failure to address itself realistically to the problem of the black masses.

The Southern Christian Leadership Conference, led by Dr. King, differs from all the other movements in that it is organized around the principle of Christian love and morality. For that reason, it cannot entertain any strategy which would divide its supporters along racial lines, nor any philosophy

which does not consider nonviolence to be an effective and necessary principle of human relations.

For Dr. King, the fundamental question is not a matter of blacks *vs.* whites. Rather it is the flaw or rupture in "the beloved community" which can be repaired only by an insistent love which renders one incapable of hate. The question of race is held to be incidental. Nonviolent demonstrations are held to dramatize the presence of evil in such a way as to energize the capacities for good always present in individuals and communities.

Voices of Frustration

Like the NAACP and the Urban League, the Southern Christian Leadership Conference has been increasingly criticized for ineffectiveness. Not much of this criticism holds up under an objective evaluation of what has been accomplished against the very formidable forces so fiercely dedicated to maintaining the *status quo*.

Nevertheless, the voices of criticism are, unwittingly, the voices of frustration. For despite some changes here and there, there are still very few gains for most of the 22 million Negroes who make up America's largest minority. Some of the restrictive laws have been changed or modified, and a few Negroes have been able to enjoy the benefits of change. But the overwhelming majority of Negroes have not been touched by any of the changes the civil-rights organizations worked so hard to produce.

The black masses are just as poor, just as hungry, and just as deprived as before. They still have no jobs; they still live in slums; they still are intimidated by white men—in and out of uniform; their children still go to segregated schools. They are, of course, still resentful. And because they are despairing and resentful, they look to black power for redemption.

Here the cleavage in the protest movement becomes complete. The civil-rights movement probably has run its course. The protest movement will continue, but the organizations which remain in the field will need to define new goals and devise new strategies.

The Negro has his civil rights—

or most of them, anyway—at least on the books. Many liberal whites who saw in the civil-rights movement an opportunity to work for the perfection of the democratic society, who wanted to see the flaws in our legal system corrected, have left the movement, considering this work done. Many others who were willing to work in the South, or to support the work there, now are appalled and frightened that the arena of protest has quite literally shifted to their own backyards. As a result, some have changed sides.

Still others are bewildered and frustrated at being thrust out of positions of leadership. Some Negroes who have been benefited by newly available opportunities have seized the chance to move out of the ghetto and out of the fight. Moreover, some of the most important Negro leadership has been siphoned off by the federal government and rendered ineffective by the creation of a petty bureaucracy ostensibly charged with the stewardship of the interests of the poor and the voiceless.

Power—Its Use and Abuse

There is nothing inherently wrong about wanting power. Power in the abstract has a potential for good as well as for evil. Too much power is an invitation to the improper use of it, and this is as true for groups as it is for individuals. There is no such thing as black power or white power, of course, for power is an abstraction and does not come in colors.

It is no less true, however, that in our society today it happens that the power that does exist is concentrated in the hands of a ruling majority, which is white. The society is endangered to the degree that this power is not shared, or is used irresponsibly. This fact prompted a group of clergymen (including three Methodist bishops) to issue a manifesto late last summer which declares:

"... When American leaders are forced by the American people to quit misusing and abusing American power, then will the cry for 'Black Power' become inaudible, for the framework in which all power in America operates would include the power and experience

of black men as well as those of white men."

At various times and places in this country, we have seen the exercise of power by any number of common interest groups. The fundamental question for us today is not whether Negroes shall have any power—for without it they can hardly fulfill their responsibilities as citizens. Rather, it is: How shall they come by it?

Coming: A Ghetto Society?

Heretofore, Negroes have sought to share power with the white men in an integrated society to be built on the earnest efforts of both. Now there is despair and resentment, and there is a very real danger that the black masses will reject integration as unattainable, or as meaningless, and will move instead toward the conscious development of a ghetto society physically and ideologically distinct from the rest of America.

Regardless of what it now means to their leaders, to the black masses, black power will come inevitably to mean solidarity in the ghetto where black is *versus* white. It is already a rallying cry peculiarly consonant with the developing image the black masses have of themselves as "black people" rather than "Negroes." The latter is a term, perhaps even an epithet, now largely reserved for the Negro middle class, and especially for proponents of integration.

"Black people" is neither euphemistic nor accidental. It is a term deliberately chosen to signify:

1. That the Negro has finally come to accept his physical difference—that is to say his blackness—without feeling the need for apology; and

2. That he now conceives "black" as the antithesis of "white," and opposes himself to any further ideological identification with the white man. Since the white man would not grant him an identity consistent with his expectations, he has created his own identity consistent with his needs.

"Black power," then, is the anguished cry of a people trying desperately to be taken seriously, to come of age.

Is America listening? □



Poor Martha, too busy in the kitchen to visit with her guest, often gets the worst of it in comparison with her pious sister Mary. But an examination of all biblical references to the two women tells a different story about the one who expressed her love in service.

A Word in Behalf of *Martha*

By ROBERT B. DEMPSEY

"THAT'S gratitude for you!"

Her starched cotton dress swished as she whirled away and headed for the kitchen. The dining room was filled with delegates and visitors just getting to their feet. Chairs were crunching back from the tables that had been decorated with brown milkweed pods, red maple leaves, and yellow mums; and as more and more people rose, the path became clogged. But Mrs. Morse just steamrolled through, and the swinging door to the kitchen squealed behind her.

Mrs. George L. Morse, church-school superintendent, has never minced words, and this time she obviously was *very* angry.

An address had followed a delicious dinner of chicken, tossed salad, and New England apple pie with cheese—all consumed in vast amounts.

The speaker had based his message on the famous Mary-Martha passage in Luke 10, and he had been hard on Martha, picturing her as a busy, bustling, anxiety-prone worrywart. She was, he had opined, overly concerned with physical necessities and outward appearances. Mary, on the other hand, was the epitome of what a Christian ought to be—quiet, devout, and spiritual.

I edged my way through to the kitchen and found Mrs. Morse vigorously scraping dinner plates.

"You didn't like the message?" I asked, as meekly as possible.

"Like it!" she retorted. "He has his nerve! That man sat there and

shoveled down seconds and thirds of the food the Marthas of this church had cooked and served him. Then he had the gall to stand up and condemn us. He's no better than we are."

Her hands now were firmly on her hips.

"I guess you've got a point," I said. "And it was awfully good chicken."

She smiled, and the red in her face faded away.

By now, Mrs. Morse may have forgotten the entire incident, but I have not. It was one more in a long line of sermons and speeches giving poor old Martha the short end of things. I was just as bothered as Mrs. Morse was—well, maybe not quite. After all, I hadn't baked the pies.

Granted, if the only biblical references to the sisters of Lazarus were in the 10th chapter of Luke, I would have to agree that Martha ought to be prodded along to greater spirituality. Mary, indeed, chose "the good portion." She sat and listened to Jesus, and not even he would send her out into the kitchen to help.

At that moment, however, Martha had no time to listen. She was burdened with details, wanting to make Jesus' stay pleasant. Everybody has to admit that Martha was the soul of hospitality. But then, that is a different and perhaps lesser virtue than piety.

Be that as it may, any study of these two women which does not include the 11th chapter of John

does not give a scripturally accurate portrait of them, nor a fair evaluation of their lives.

Mary sat and listened, meditated and prayed. But Martha was a putterer. It was her nature. In this she is like a million other women who have to be busy to be happy. Maybe it just was not in her to relax and give Jesus an attentive ear. But planning a menu for him, cooking a favorite dish for him, fussing over quarters for him—these were things she could do, and do well.

John 11 makes it clear that in the midst of all her busyness Martha had a remarkably open heart and a childlike faith. She accepted what Jesus said as true the first time he said it. For her the truth did not need a lot of explanation and refinement; the tenets of her faith were simple, true, and wholeheartedly believed.

And Martha lived by them. She was not given to pondering and discussing doctrinal implications. Whatever may have been her failures, she was concerned about the needs of others.

Luke puts Martha in a bad light, but John reveals an entirely different situation. Lazarus, Mary and Martha's beloved brother, their provider, the man of their house, was dead. It was a cold, hard, crushing fact.

When Lazarus was stricken, Mary and Martha had sent word to Jesus, but Jesus did not come—deliberately. This he did "so that the Son of God might be glorified." But I suspect that another reason he did

not come immediately was to test Mary and Martha. The fact that he did this has given Bible students through the centuries a more complete picture of his Bethany friends. In John 11, it is clearly Martha who acts commendably.

To be sure, the sisterly pair greeted Jesus with the same gentle rebuke, the same expression of confidence: "... if you had been here, my brother would not have died." But they did not say it at the same time.

When word reached them that Jesus had arrived, it was Martha—not Mary—who went to him, and it was to busy, careful Martha that Jesus made one of his most significant declarations, one that has a compelling simplicity in the midst of its profundity:

"I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die."

Then he challenged her: "Do you believe this?"

Martha's reply is one of the great classic confessions:

"Yes, Lord; I believe that you are the Christ, the Son of God, he who is coming into the world."

This is a more extensive creed than even Peter's historic statement in Matthew 16. And it came from

a woman cumbered with many concerns.

There is something hearteningly simple in Martha's faith. She does not question, she does not wonder. She accepts the Savior's word. Jesus said it, and for Martha that was all there was to it.

Too, there was something self-centered in Mary's meditation and piety. This is clear from her expression of grief. When Jesus came, Martha moved immediately into his presence, sorrow or no sorrow. But Mary nursed her pain. She sat in the house. The weight she felt was sorrow for herself rather than for Lazarus and his unfulfilled life. When Jesus arrived, Martha had to reprove Mary tenderly before she would come to him.

Also, it was Mary who yielded to her grief and threw herself down. It was Mary who wept. Her sorrow was not greater than Martha's, but it was more self-related. She was more at sea over her brother's passing than Martha was. It is to Martha's credit that when Jesus spoke to her, he challenged her faith. However, he was overcome by Mary's touching sadness and wept with and for her.

But we cannot fully appreciate the contrast between these sisters without referring also to John 12:2 and 3, where they still run true to

form. For while a person becomes instantly a new creature in Christ, and receives a new nature added to his old one, his personality changes but slowly, if at all.

The converted Mary was still Mary after Jesus had called Lazarus back from the dead. She was still introspective, meditative, self-centered, still not conscious that Martha was doing all the work because she wanted to listen, still given to demonstrative expressions of her emotions.

Mary truly loved Jesus. She wanted him and everyone else to know it. With a treasured possession, a pound of costly ointment, she anointed his feet—his feet, not his head. And then, in an act of abject devotion and penitence, she wiped his feet with her hair. Mary had risen a step on the ladder of spiritual growth.

But of Martha—faithful, careful Martha—the record says unadornedly: "Martha served." She did not pour ointment on the Master's feet, nor wipe them with her hair, but she set food before him to meet his needs. The meal may not be a perpetual memorial to her as Mary's act of anointing is to her, but, in her ordinary way, Martha loved Jesus, and wanted him to know it.

I would not cast a single aspersion on listening at the feet of Jesus, nor on meditating or praying. The fault lay not in these habits but with Mary, who, although she had chosen "the good portion," had yet to grow.

I can remember a pastor at a church camp who was given to long periods of prayer and meditation. He had chosen the "good portion." And yet, he would sit and meditate in his rocker while before him, in plain view, a woman with a bad back unloaded and carried into the dining hall carton after carton of groceries that he would unflinchingly eat.

It is the mature Marys of the church, be they male or female, who give us enriching insight into the deep mysteries of God and the inspiring vision we need of Christ. This is the "good portion" that comes from listening at the feet of Jesus. But the Marthas of the church make it a going, growing organism. They are the workers. □

I Would Be Kind

I would be kind today, so swift life passes,
And the travelers beside me on the road
Have desperate need of solace and of kindness
As they journey on beneath a heavy load.
Few are the ones today who do not carry
A weight upon their hearts, some carking care.
God give me wisdom, give me strength and guidance
To help them with the burdens that they bear.

So fleet the hours: morning, noon, and evening
Are here, and gone; the seasons blend in one,
And those who walk with me will turn some corner
And from my sight before the day is done.
I must make haste, I dare not, must not fail them,
Their need may be as great as mine today.
I understand so well that need! God help me
To reach their hearts and find the words to say.

—Grace Noll Crowell

Every family has its own little habits, ways that would seem perfectly ridiculous to a stranger. But they make perfect sense to its members —and draw them closer together through the sharing.

My Family Is Nuts!

By EWART A. AUTRY

"MY FAMILY is nuts," the speaker announced.

He paused for a moment to let that sink in. Then he pointed an accusing finger at the audience. "So is your family," he said. "So is every family."

"At our house," he went on, "we have certain little habits that to us are perfectly normal and reasonable, but if our neighbors knew about them they would class us as a family of screwballs. Yet those small, intimate habits help make for a happy home. They would be misunderstood by an outsider, but every member of the family thoroughly understands and enjoys them. They will give youngsters some of their happiest memories."

I found his words very consoling. I had been afraid I had the only nutty family in the world. Now I began stealing glances at my nearest neighbor and wondering what nutty things go on at his house.

As for me and my house, it would take too long to confess all our nutty habits. I will stick to one. We picked it up in the woods that surround our house. Probably it would have been a good idea if we had kept it there; however, we have insisted on bringing it out of the forest. So far, it has served us well, but I am afraid some of our friends are beginning to catch on.

My wife, our twins Martha and Lanny, and I all spend as much time as we can in the woods, often on separate trails. Sometimes, of course, we need to get in touch, so several years ago we adopted a system for signaling to each other. We do not shout. We simply hoot like



"I hurried toward the sound and found our son standing behind a tree . . . 'I tore the seat out of my pants, Dad,' he said."

horned owls. One hoot says: "All's well"; two hoots, "Come quickly."

Our hooting has been very effective. Some months ago, for instance, my wife was forced to use the double hoot. A large buck deer had lowered his heavily antlered head and charged her. She danced around a post-oak sapling with him in hot pursuit. In the midst of her frantic dancing, she managed to get off a pair of quavering hoots. These were enough to start the kids and me running toward her. When the buck got wind of our approach, he departed quickly.

My white-faced, trembling wife said weakly: "I didn't have a gun. I couldn't shoot."

"That's all right, honey," I said. "When you can't shoot, just hoot."

Only once have our hoot-owl signals threatened to backfire in the

woods. One day I was well concealed near an animal trail, giving occasional companionable hoots to other members of the family, when I became aware of a scraping noise in the leaves not far behind me. Twisting my head slowly, I saw a hunter slipping cautiously through the underbrush, gun half leveled. I was being stalked by a man intent on shooting a horned owl!

Quickly I stepped into the open where he could see me. He stared for a moment, then turned and walked away without a word.

For getting my wife away from long-drawn-out club meetings, hoots work like magic. And they save me from having to knock on the door and announce that I am waiting. When a husband does that, he risks facing a room full of women who obviously think he is

a tyrant who rules his wife with an iron hand.

Yes, staying outside and calling with the voice of an owl is far better, although it has its risks. One evening recently, I was to pick up my wife at nine, and I was there on the dot. A high-pitched buzz punctuated by squeals of laughter came from inside the house. Obviously, the socializing wasn't over.

I waited 30 minutes, then eased out of the car and gave a couple of vigorous hoots. Four cars behind me a car door opened. I recognized a neighbor as he shouted:

"Hey, did you hear that owl? Sounded close, mighty close."

I felt my face redden. Did he know the truth? But my wife, also, had heard, and in a couple of minutes she was out.

"Did anyone else inside notice the hoots?" I asked.

"Nobody but Stella Stokes," she replied, and giggled: "She thought it was a real owl."

The twins are veteran hooters. One Sunday we were at our country church, set in a beautifully wooded area. As at most country churches, everything was very informal; and before the service, their mother and I were chatting with friends inside

while the children ranged somewhere outside. Suddenly a pair of hoots punctured our conversation.

My wife and I exchanged glances, but neither of us moved. Nobody else seemed to have noticed. In a few minutes the signal came again. I went outside, and Martha ran up and whispered in my ear, "It was Lanny. He's over there in the woods."

As I started in the direction she indicated, the hoots were repeated, carrying a tone of urgency. I hurried toward the sound and found our son standing behind a tree, an embarrassed grin on his face.

"I tore the seat out of my pants, Dad," he said. "And since there were some girls between me and the car, I came here."

Happily, there was a spare pair of pants in the car, so I retrieved them, and Lanny was able to emerge from the woods fully clad.

A few months later I was addressing an adult audience at that same church, and the children had been allowed to remain in the car. I guess I was a little more long-winded than usual that day. Just as I was beginning an anecdote, a pair of owl hoots floated into the building. They were not very loud,

but they were loud enough to be received by ears attuned to them. I closed my address quickly.

When we reached the car, we found nothing wrong. But Lanny explained: "I knew Dad's watch was in the repair shop, so I thought I'd better let him know it was time to quit talking."

Maybe we have carried this nutty, owl-hoot business too far. But regardless of anything, there was one owl hoot we will always remember. Lanny had a ruptured appendix and lay near death for days after the operation. Finally he began to improve slowly, and at long last the day came when we could bring him home. When we had tucked him in his own bed, he was tired and drops of perspiration stood on his forehead. He closed his eyes for a moment, then opened them slowly, and from his lips there came the single call of the horned owl, weak but triumphant. In the language we so thoroughly understood, he was saying: "All is well."

His mother slipped into the kitchen and wept for joy. I turned my back so he could not see that my eyes were misty, too. . . . If small, intimate family habits make for nuttiness, let's all be nuts. □

Introducing the 1967 Calendar

The 1967 Calendar which begins on the facing page is a "first" for *Together*—and, as usual with something brand new, it gave us some problems.

First, of course, came the research and planning, then the selection of pictures and quotations. But these are more or less routine matters in an editorial office, and we handled them routinely. Then some first-of-a-kind questions arose. How should we arrange the calendar for maximum usefulness in your home? Should each date have space for notations? (We decided against this, in the interest of attractiveness.) And the real stickler: Should we pre-punch holes in the pages for easier display on your wall? If so, one hole or two?

Our decision was not to punch, mainly because we hated to risk putting holes through some of the pictures. We concluded that you know what is best in your case—so the hole-punching is up to you.

Or you may prefer just to use a thumbtack. In any case, we rather hope that after removing the calendar pages you will press the staples together again so the rest of the magazine won't fall apart.

Actually, this is three calendars in one. It (1) gives you an attractive series of pictures with sayings appropriate for each month; (2) provides a quick reference for special days and holidays; and (3) notes seasons and appropriate liturgical colors of the Christian Year. The color blocks over each date (including white and black) indicate the proper liturgical color for display. White, for example, denotes Christ's purity; green, the growth, life, and spread of the Gospel; red, the zeal and fervor of the apostles after Pentecost.

So here it is, for your enjoyment and use. And with it come our best wishes to your family for a happy, meaningful New Year. —Your Editors



No one would turn the clock back if he could.
 The wilderness and the pioneer are gone, and we have said
 farewell to them. We must take life as we find it and improve it
 as we can. We can improve it only if we have a vision
 of things worth working for . . .

—LLOYD GARRISON

JANUARY 1967

SUNDAY

Epiphany ▶

1 2 3 4 5 6 7

New Year's
Day

8

9

10

11

12

13

14

15

16

17

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31

*Don't expect too much
of Christmas Day. You can't
crowd into it any arrears
of unselfishness and kindness
that may have accrued
during the past 12 months.*

—OREN ARNOLD

DECEMBER 1967

SUNDAY

Advent ▶ 3	4	5	6	7	8	9	1	2
10 Universal Sabbath Sunday	11	12	13	14	15	16		
17	18	19	20	21	22	23		
24 New Year's Eve	25 Christmas Eve	26	27	28	29	30		



Illustration by Elizabeth Baillon From Contemporary Christian Art Inc.

FEBRUARY 1967 SUNDAY

5	6	7	1	2	3	4
Lincoln's Birthday			Lead ▶ 8 Ash Wednesday	9	10 World Day of Prayer	11
12 Pace Religion Sunday	13	14 Valentine Day	15	16	17	18
19	20	21	22 Washington's Birthday	23	24	25
26	27	28				

*It is difficult to make a man miserable
while he feels he is worthy of himself and claims
kindred to the great God who made him.*
—ABRAHAM LINCOLN





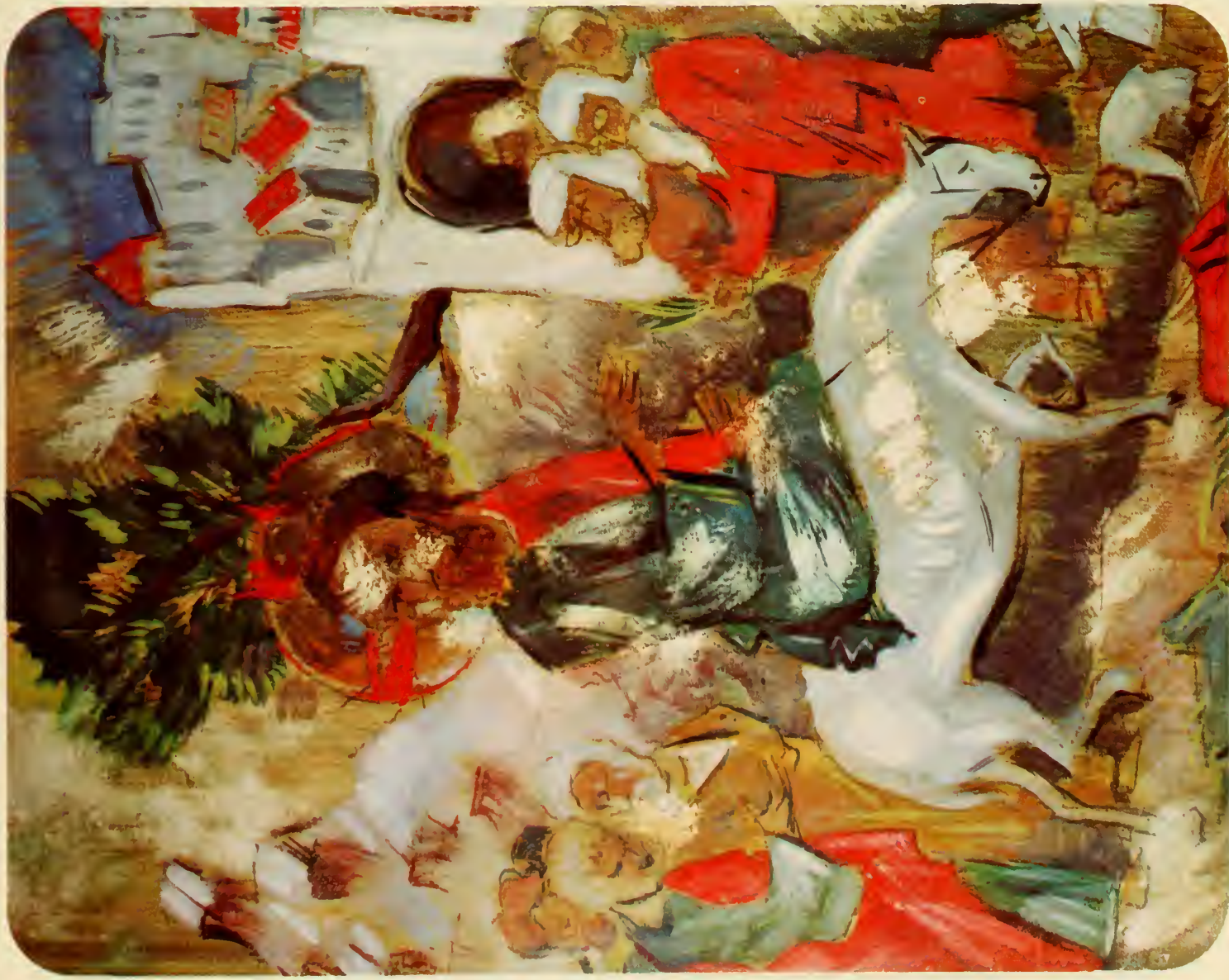
*Let us give thanks to God
upon Thanksgiving Day. Nature is
beautiful, and fellowmen are dear, and duty
is close beside us, and God
is over us and in us.*

—PHILLIPS BROOKS

NOVEMBER 1967

SUNDAY

			1 All Saints' Day	2	3	4
5	6	7	8	9	10	11 Veterans' Day
12 Commitment Day	13	14	15	16	17	18
19	20	21	22	23 Thanksgiving	24	25
26	27	28	29	30		



Jesus Riding Into Jerusalem by Mykola Shramchenko

MARCH 1967

SUNDAY

5	6	7	8	9	10	11
12 Passion Sunday	13	14	15	16	17	18
19 Palm Sunday	20	21	22	23 Maundy Thursday	24 Good Friday	25

Easteride ▶

26 27 28 29 30 31
Easter Sunday

"Behold [Jesus said], we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and scribes, and they will condemn him to death, and deliver him to the Gentiles to be mocked and scourged and crucified, and he will be raised on the third day."

—MATTHEW 20:18-19

*The only kind of church
which can crack the modern
world is one in which each man
is a missionary. There are
thousands of missionary tasks and
each must find his own.*
—D. ELTON TRUEBLOOD

OCTOBER 1967

SUNDAY

1 World-Wide Communion Sunday	2	3	4	5	6	7
8 Laymen's Day	9	10	11	12 Columbus Day	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31 Reformation Day Halloween				



*Oh, for boyhood's painless play,
Sleep that wakes in laughing day,
Health that mocks the doctor's rules,
Knowledge never learned of schools.*

— JOHN GREENLEAF WHITTIER

APRIL 1967
SUNDAY

						1	
2	3	4	5	6	7	8	
9	10	11	12	13	14	15	
16	17	18	19	20	21	22	
23/30	24	25	26	27	28	29	

Rural-Life
Sunday





SEPTEMBER 1967
SUNDAY

							1	2
3	4 <small>Labour Day</small>	5	6	7	8	9		
10	11	12	13	14	15	16		
17	18	19	20	21	22	23		
24	25	26	27	28	29	30		

*Home is a place where we can learn
by making a mistake and still not be defeated.
It is a place of the second chance.*

—JAMES RATHBURN



*I rambled through the woods and over
the vine slopes, I wandered in the valleys,
I read, I lounged, I worked in the garden, I gathered
the fruits, I helped at the indoor work, and
happiness followed me everywhere.*

—WILLIAM JAMES

MAY 1967
SUNDAY

1 2 3 4 5 6
7 8 9 10 11 12 13

Ascension
Day

National
Family
Week

Pentecost
14
Mother's Day

21
Trinity
Sunday

28

15 16 17 18 19 20

22 23 24 25 26 27

29 30 31

Memorial Day

Aldersgate
Day

The scientist does not study nature because it is useful. He studies it because he delights in it, and he delights in it because it is beautiful.

—HENRI POINCARÉ

AUGUST 1967
SUNDAY

	1	2	3	4	5
6	7	8	9	10	11
12	13	14	15	16	17
18	19	20	21	22	23
24	25	26	27	28	29
30	31				



JUNE 1967
SUNDAY

4	5	6	7	1	2	3
11 Methodist Student Day	12	13	14 Flag Day	8	9	10
18 Father's Day	19	20	21	15	16	17
25	26	27	28	22	23	24
				29	30	

*I cannot give you the formula for success, but I can give you
the formula for failure—which is: "Try to please everybody."*

—HERBERT BAYARD SWOPE



JULY 1967
SUNDAY

1							
2	3	4 Independence Day	5	6	7	8	
9	10	11	12	13	14	15	
16	17	18	19	20	21	22	
23 30	24 31	25	26	27	28	29	

The spirit of liberty is more than jealousy for your own rights. It is a decent respect for the rights and opinions of others. We are free, not because we have freedom but because we serve freedom. The love of liberty cannot be separated from loving your neighbor as yourself.

—CHRISTIAN A. HEKTER

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A Certain Lost Recklessness

By JAMES WM. MORGAN, Pastor
University Methodist Church, Austin, Texas

Delight yourselves in the Lord; yes, find your joy in him at all times. Have a reputation for gentleness, and never forget the nearness of your Lord.

Don't worry over anything whatever; tell God every detail of your needs in earnest and thankful prayer, and the peace of God, which transcends human understanding, will keep constant guard over your hearts and minds as they rest in Christ Jesus. . . .

I have learned to be content, whatever the circumstances may be. I know now how to live when things are difficult . . . and when things are prosperous. . . . I have learned the secret of facing either plenty or poverty. I am ready for anything through the strength of the One who lives within me.

—Philippians 4:4-7, 11-18 (Phillips)

SOME TIME ago I was riding to an airport with a group of ministers, discussing how fear has settled over the minds of American Christians to such an extent that they no longer speak about their convictions. One of the group fished out of his pocket a sermon title he had seen: "On a Certain Lost Recklessness of the Christian Faith."

It has stuck in my mind like a burr. I know nothing of the original sermon or its author, but I believe this is essentially the meaning of the remarkable text from Philippians. The apostle Paul had discovered a certain divine recklessness toward life, a contentment that produced daring, a trust that permitted him to be utterly free.

As you read Paul's words, is there a sort of wistful longing in your heart to possess what this man had? What was it that enabled him to be so carefree about life? How greatly we need to recover it in our Christian life today!

The tyranny of words is most evident here. Your teen-age son, who has not grown up in all ways, takes the family car and bangs it up through sheer reckless-

ness. So you give him a good stiff lecture on a sense of responsibility toward property. (And I would join you in that lecture.) Now you are reading a magazine article in which a preacher recommends recklessness and holy carelessness. This is an excellent example of the inadequacy of language.

I am not commending irresponsibility. When you use recklessness in regard to automobiles, you are talking about sin so serious that we have not yet come to terms with it. Hardly a week passes that I don't visit someone in the hospital who is a victim of this type of recklessness.

What I am commending as a real virtue, greatly to be desired, is a certain relaxed attitude toward life that comes when we are utterly serious about faith. I am talking about a confidence, a trust in God so deep that a person tastes his freedom, experiences a real carelessness, even a recklessness, toward the whole of life and toward whatever can happen to him or to his loved ones.

One of the Bible translators has freely rendered the beatitude, "Blessed are the meek," to read "Blessed are the debonair." This is a fine insight and Paul possessed this quality. There was real recklessness in his attitude about what might happen to him, a bold daring.

Whether he lived or died was not his concern. Health, fortune, liberty, or imprisonment—none of these was his goal or the aim of his existence. He was content in whatever state: shipwrecked, imprisoned, beaten, stoned, left for dead. He was ready for anything through Christ, who was his total concern.

This carefree gaiety and freedom are not usually marks of today's Christians. You almost have to turn to the pagan to find it; and in the pagan such recklessness often comes from irresponsibility, or from the illusion that nothing matters, or from the despair of "eat, drink, and be merry, for tomorrow we die," or from the superstition that nothing can happen to him.

Far too many Christians look as though one failure

could topple their whole lives. They are anxious and troubled about too many things ever to relax a moment. Their health, family, finances, and business are grim matters that threaten them constantly. And the strain tells upon their lives.

My first church was one that had to be built with little backing and no property. I begged money everywhere. I was led to believe a certain wealthy man would help, so I called and made an appointment.

I arrived early. When the man stormed in and was told I was there, he said to me: "I've figured out that my time is worth \$25 a minute. Be brief!" I decided I had better not take even one minute, so I excused myself and left.

This is a good example of a man who thought he could not afford to relax. His family and the community rarely saw him. Imagine wasting a whole hour if it was costing you \$1,500!

Where to Put Your Trust

Where can we find this "careless rapture," this adventurous daring, this lost recklessness of Christian faith that we read about in Paul's letter?

Perhaps the first clue is to learn the meaning of absolute trust. These gifts never can come to a man who trusts in his health or his investments or his reputation, and trusts in God only in rare moments of great distress. The virtue of freedom comes from the deep security of trusting in God for all that comes.

Paul describes it in words that tumble over each other in excitement: "I am sure that neither death, nor life, . . . nor things present, nor things to come, . . . nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

If life is really up to us, then we cannot relax. For many of us, life is like so many building blocks. We must be sure they all fit—for one failure will mean our house will come tumbling down. A threat to any part of our life is a total threat. Isn't this saying that we won't have life except on our own terms?

There are no fatal decisions in God's world. Nor could we make perfect decisions, unless we were God. We make decisions as responsibly as we can, in the deep confidence that, good or bad, God can use our decisions as a part of his life for us.

Paul does not seem to consider good or bad, for it was in a prison cell that he wrote this word of daring, of trust, of real recklessness. There are no fatal decisions for one totally devoted to the gift of life from God. Whether he lived or died, in prison or out of prison, life was to Paul a gift to be used. This is the peace of God.

In a sense, this is the meaning of that difficult, elusive word, grace. It suggests the very thing we are talking about, a certain ease about life, gracefulness toward life. But it is not a quart of something God injects into our veins, or a bucketful of something God pours over our heads.

Grace is the assurance God has already given us, the love he has already shown us in Christ, the certainty he has already given our lives. We can turn our backs on it; we can refuse to live by it; but we cannot

earn it, or store it up, or escape it. It is there; it is given to us now.

One day it struck me strangely to realize that the electricity in our homes is generated at the precise instant we use it. You may have a storage battery in your car that actually stores up electrical energy to be used when needed. But the electricity we are now using to light or air-condition our churches is being generated as we use it. Like that, the grace of God is not something we earn or store up. It is the continuous gift available to us. Grace, opposed to our striving and effort, is the secret of a lost recklessness.

Grace permits us to be free even as we are utterly responsible to and for our families. If fame, position, or reputation is our goal in life, then we cannot relax, for any of these can be snatched from us in a moment. But if we are concerned only with serving our calling, giving ourselves to the best of our ability, not caring for the outcome or the recognition or the credit, then we are living by grace and leaving the outcome to God. This is what it means to live before God and not the idols of the world.

Being Open to Change

There is another element in this recklessness and daring of Paul's faith. I find it in the Scripture about Christ: "Behold, I make all things new." . . . "If anyone is in Christ, he is a new creation." As applied to our concern, this seems to express the newness Paul found in each day and in each circumstance.

The trend of our times seems to be to live as if life must be laid out and guaranteed before we will accept it. Yet totally unexpected happenings enter in to change our plans. This does not mean we should not plan, but it does mean that we should steadfastly refuse to put our trust in plans.

A church sexton was asked how he got along with so many church bosses. "Well," he said, "I just put my mind in neutral, work hard, and sit loose." There must be a certain "sitting loose" toward life if we live before God and not "our plans."

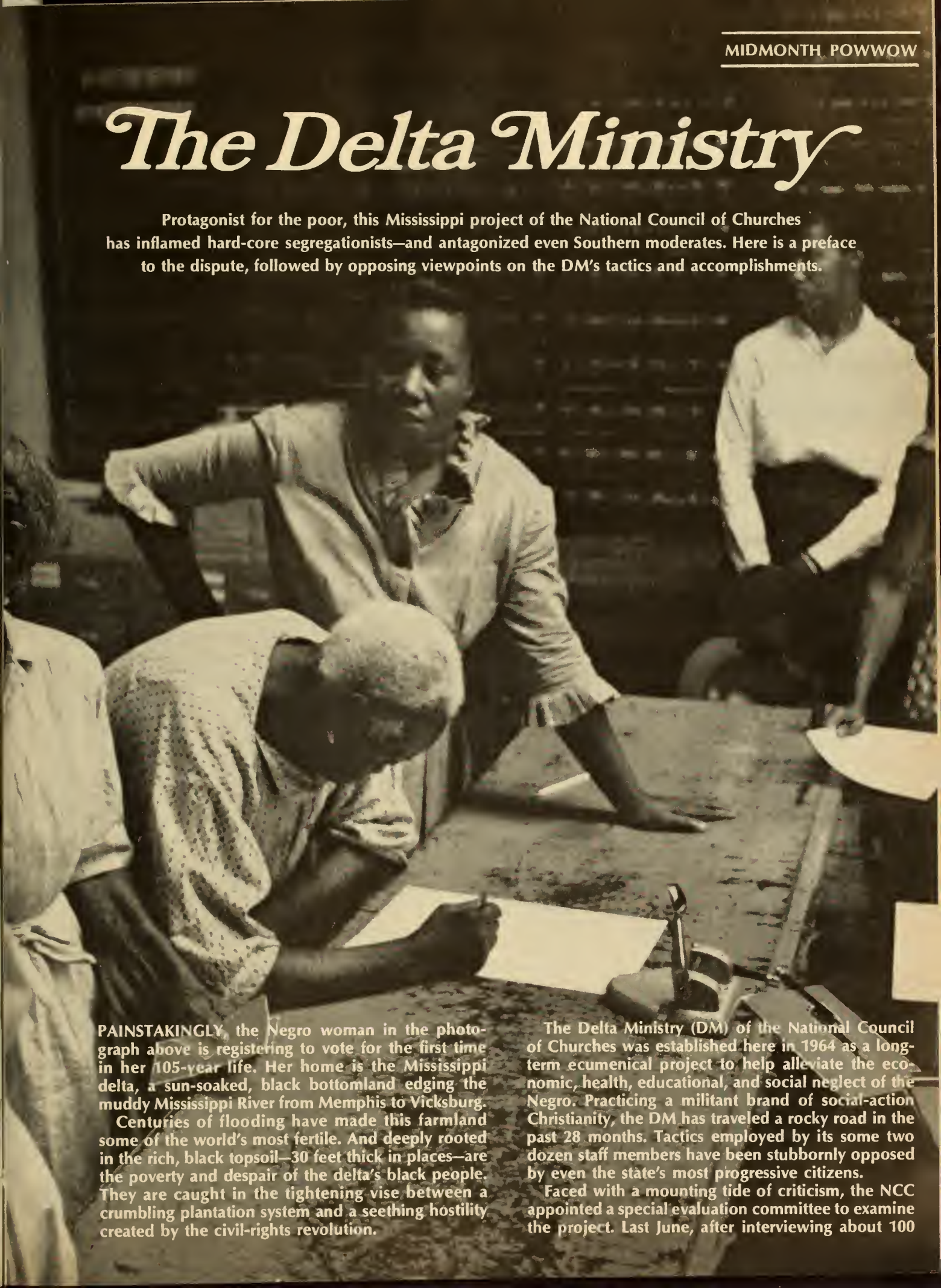
If life is a gift, then each new day is a new gift. When we receive life in this spirit, we refuse to think of it as a jigsaw puzzle that is ruined if one piece is missing. Not one of us knows what life will be like 10 years hence. It frightens some to think of it. But this we know: If we live by grace and faith, this day 10 years hence will belong to the Lord, and he will be able to use the day and our lives to his purposes. For we are the Lord's and our times are in his hands.

I urge you to see if you cannot recapture this lost recklessness in your life. The times in which we live demand a new kind of Christian—bold, daring, experimental—yes, reckless as to his own status or condition. Great hosts of Christians are becoming a part of the silent generation, fearful and afraid to speak up, lest they be called radical, dangerous, or even communist if we dare believe something they don't.

"A man's got to live," we say as we compromise life itself. But Christ comes to us and asks: "Does he?" Come out of the shadows into the sunshine of God's love and grace. Discover the holy carelessness, the divine recklessness that he desires to give you. □

The Delta Ministry

Protagonist for the poor, this Mississippi project of the National Council of Churches has inflamed hard-core segregationists—and antagonized even Southern moderates. Here is a preface to the dispute, followed by opposing viewpoints on the DM's tactics and accomplishments.



PAINSTAKINGLY, the Negro woman in the photograph above is registering to vote for the first time in her 105-year life. Her home is the Mississippi delta, a sun-soaked, black bottomland edging the muddy Mississippi River from Memphis to Vicksburg.

Centuries of flooding have made this farmland some of the world's most fertile. And deeply rooted in the rich, black topsoil—30 feet thick in places—are the poverty and despair of the delta's black people. They are caught in the tightening vise between a crumbling plantation system and a seething hostility created by the civil-rights revolution.

The Delta Ministry (DM) of the National Council of Churches was established here in 1964 as a long-term ecumenical project to help alleviate the economic, health, educational, and social neglect of the Negro. Practicing a militant brand of social-action Christianity, the DM has traveled a rocky road in the past 28 months. Tactics employed by its some two dozen staff members have been stubbornly opposed by even the state's most progressive citizens.

Faced with a mounting tide of criticism, the NCC appointed a special evaluation committee to examine the project. Last June, after interviewing about 100

Negro and white leaders and poring over 5,000 pages of testimony, the committee filed a report lauding the project's progress and asking for increased denominational support. But it also recommended major policy and procedural reforms.

The DM was favorably labeled as "the number one civil-rights organization in the state," and praised for bringing hope to the dispossessed, keeping pressure on power structures for change, and focusing national attention on the plight of the poor. But project leaders were chastised for their fiscal irresponsibility, for failure to communicate and work with the local white and middle-class Negro communities, and for acting without policy clearance from its supervisory commission.

Last September, the Methodist Board of Missions sent its own investigating team to Mississippi and arrived at many of the same conclusions. Its report said the Delta Ministry has "done more good than anybody knows or thinks," and that despite obvious shortcomings it deserved Methodist support.

Over the protest of Mississippi Methodists, two board divisions then voted grants totaling \$130,000.

The funds made Methodism far and away the DM's chief supporting denomination and marked a major turning point for the financially hamstrung project, which had cut both staff and services.

The big question is whether the Delta Ministry can be revamped enough to suit its critics and still hold the confidence of those it seeks to serve. The DM's mandate for relief, rehabilitation, and reconciliation may be tougher to carry out with the cry for black power, the white backlash, and a shift of civil-rights emphasis to the North.

A major point of contention continues to center on what "reconciliation" means, and how best to achieve it. DM leaders argue that true reconciliation can come only when poverty-weary Negroes take the wheel of their own destiny. Church leaders in Mississippi—and others elsewhere—prefer to think in terms of evolutionary change, without tension, pressure, and controversy.

Against this shifting backdrop, here are two contrasting evaluations of the Delta Ministry to date. Both authors have observed the program at firsthand in Mississippi. —Willmon L. White

A Methodist attorney from Mississippi maintains:

Tactics Defeat Its Goals

By FRANCIS B. STEVENS

LAST summer's demonstrations in Chicago by Dr. Martin Luther King prove that one's attitude towards the civil-rights movement may well depend on whose ox is being gored.

We white Methodists in Mississippi naturally expected our ox to be gored by the secular civil-rights organizations. We were startled, however, to realize that the National Council of Churches Delta Ministry was a militant civil-rights group allied with the more left-wing elements of the movement in Mississippi. It had been billed as a ministry to build communications between the races—a ministry of "service and reconciliation."

The task of helping The Methodist Church work its way through the agonizing transition from a segregated church to an inclusive fellowship is a difficult one. The conflict between Methodist segregationists, who would have us secede from the denomination, and the activities of the Delta Ministry (DM) staff has been and still is our most serious problem.

If the Delta Ministry's activities were not carried out in the name

of the National Council of Churches (NCC), there would be no problem. But ours is the largest constituent denomination of the NCC, so DM staff members act on behalf of The Methodist Church.

Announcement of the Delta Ministry project came on the heels of the "long, hot summer" project in 1964. The NCC role in the summer project was that of adviser and counselor only, but it received major credit for the inpouring of volunteer civil-rights workers.

If early publicity had made plain that this was to be a civil-rights effort, we in Mississippi would have been better prepared to deal with repercussions from the demonstrations, strikes, boycotts, and civil-disobedience tactics staged by the DM staff and its followers. However unintentionally, we were in fact deceived.

When the objectives of the Delta Ministry were first made public, denominational leaders in Mississippi supported the program. This was to be a long-range program of service and reconciliation. Phrases used in the publicity had definite connotations for Southern

churchmen: "service," "reconciliation," "home mission project."

We thought the National Council of Churches had finally realized that the state's racial problems—interwoven as they are with complex social and economic problems—cannot be solved overnight.

Methodists agreed to serve on the Delta Ministry Commission. Prospects for the future were good. Before we realized what was happening, however, Delta Ministry field staff members were organizing picket lines, leading demonstrations, and planning boycotts.

Confusion Developed Early

If the disparity between home office pronouncements and staff actions had been corrected early, much tension could have been averted. Statements by the NCC president and staff leaders in New York showed an abysmal ignorance of what the field staff in Mississippi actually was doing. Church leaders in Mississippi became thoroughly confused about the project's true intent and purpose.

The confusion was not limited to white leadership. Local Negro

leaders, some of them Methodists, helped induce the NCC to establish the Delta Ministry program. When the field staff came to Mississippi, however, Negro leaders found to their dismay that the staff intended to run its own show.

As the Delta Ministry became more solidly allied with the Freedom Democratic Party, civil-rights leaders responsible for initiating the program found themselves the target of attacks by DM staffers. Negro leaders complained that wearing a coat and tie made them "middle class" and suspect.

A special NCC evaluation committee report completed last June deals with both the positive and negative aspects of the Delta Ministry. After noting the "continuous difference between the interpretive statement and the actual fact of the ministry," the report calls attention to the staff's failure to fulfill its assignment to build bridges of communication between the races. DM staff leaders asserted that they made an effort to communicate with local-church leaders when they first came to the state, but were rebuffed. Rebuffs no doubt occurred, but there are reasons.

The main reason is fear. Most of us are modern-day Pharisees; we are afraid of change. I admire the DM staff members for willingness to identify with the losers in our society. But the tactics and methods they used fed our fear rather than allayed it.

Problems Oversimplified

A large part of the animosity toward the staff members can be attributed to their use of what might be termed the "oversimplification" technique. Like their counterparts on the white supremacy side of the controversy, the Delta Ministry has used the "if you're not with us, you're against us" approach. With segregationists, it usually comes around to the age-old question, "Would you want your daughter to marry a Negro?" Race relations are just not that simple.

The DM's oversimplified line of reasoning runs something like this:

"Our ministry is to extremely poor Negroes. We use strikes, boycotts, and civil-disobedience methods to accomplish our objectives.

If you do not approve of the use of such methods, you must be opposed to helping poor Negroes."

The shoe of this logic does not fit me. I refuse to wear it. Nor does it fit countless numbers of other Christian workers in Mississippi, both white and Negro.

If the United States used the same technique in its foreign aid programs, we could easily solve the problems of overpopulation and starvation in India. We would only need to butcher the sacred cows, and kill all the rats. Then there would be plenty of meat and grain.

Mississippi has its sacred cows, too. Some of us would love to see them eliminated, but we are not able to do it with the speed that the Delta Ministry demands.

All Whites Condemned

A related DM method has been the "overgeneralization" technique—lumping all white people of Mississippi into one category, "the ruling class." This approach also has its counterpart with the far-right extremists.

A good example of the wholesale condemnation of all white people of Mississippi is found in an article by Wilmina Rowland in the March 17, 1965, issue of *Christian Century*. The article purported to tell "how it is in Mississippi" after a four months stint as a Delta Ministry staff worker. (After living here for 45 years, I still don't know how it is in Mississippi.)

Miss Rowland said: "No major social change will be effected by the dominant group, which has constructed its society on the basis of suppressing and exploiting another group. Most of those whom we are pleased to designate as liberals in a state like Mississippi are in fact conservatives, intent on maintaining without change the society which they dominate. Those whom we call moderates do not themselves use violence but they permit its use by the lawless group of their society."

Miss Rowland's article seems to represent fairly well the political philosophy of the Delta Ministry staff leaders and raises this very important question: Should the institutional church, even in its ecumenical form, lend its prestige and



In "Freedomcrafts" workshop, hands that once picked cotton make cedar Nativity sets to help support "Freedom City." Orders come from around the world.

financial resources to a group which views its mission as aiding one class of people, as a class, in its struggle against another class? Christians traditionally deal with people as individuals, not classes.

The Delta Ministry has stimulated interest and financial support for its program by newsletters emphasizing beatings, bombings, and other acts of terror. The impression is conveyed that such tactics are condoned by all white people of the state. This is just as immoral as Citizens Council propaganda that attempts to prove that Negroes are basically inferior.

The DM newsletters also have taken credit for positive achievements that were the result of the combined efforts of different individuals and groups. Such methods suggest the end justifies the means—a policy of doubtful validity.

Negro Leaders Dropped

The evaluation committee's report also calls attention to the development and use of indigenous leadership. Delta Ministry publicity has emphasized that decisions must come from within the poor community. The objective is good but difficult to achieve. One DM staff member was frank to admit

that the temptation to manipulate is difficult to overcome.

My concern is the attitude of the Delta Ministry staff members and their followers toward Southern white paternalism, a practice to which any thoughtful white Southerner would have to plead guilty. The evaluation report points up the fact that local Negro leaders were dropped by the Delta Ministry as soon as they started thinking for themselves. As expressed by more than one Negro witness, "You do not work *with* the Delta Ministry; you only work *for* the Delta Ministry."

Top-level staff members of the Delta Ministry have been white. Their actions seem to represent another form of white paternalism.

The Delta Ministry has developed some local Negro leadership. Perhaps its most important achievement has been to make poverty-stricken Negroes aware of who they are as human beings. But the evaluation committee found that Negroes who have been allowed to lead have followed the DM line without question.

Other serious questions are posed by the Delta Ministry's "new city" concept, its definition of "reconciliation," and its theory on communication between the races.

'New City': Born of Necessity

The "new city" idea apparently was born of necessity, which may well be its best recommendation. The farm strike in the delta and the Poor People's Conference sit-in at the Greenville Air Base led to a number of poor Negro farm families being displaced from plantations where Mississippi's feudal agricultural system is fast disappearing.

These displaced persons were brought to Mount Beulah, the Delta Ministry's retreat center near Edwards (between Jackson and Vicksburg) where they were fed and housed for several months. This accounted for a part of the Delta Ministry's budget deficit of more than \$200,000.

To resettle these displaced persons, the Delta Ministry acquired a 400-acre tract of Delta farmland in Washington County. Families have been relocated there. A soy-

bean crop was cultivated, and plans are well along for developing a complete new community.

"Freedom City" was just beginning last June, but the evaluation committee saw danger that the project might promote "racial separation." This concern has taken on even more significance since the advent of the black-power cry of militant civil-rights groups.

The DM staff's theory of reconciliation holds that no effective communication between the races can take place until the poor Negro has attained a position of political and economic power to negotiate with the white man on equal terms.

Paradoxically, this sounds remarkably similar to the segregationists who for years have argued that Negroes were not ready for integration or the responsibilities of government. The motivation obviously is different, but now the Delta Ministry and the black-power advocates seem to be advocating the "separate but equal" concept.

This is thoroughly confusing to those of us in Mississippi who have contended for the right of Negroes to have equal opportunities and equal voice in government. One can only conclude that the real issue at stake is that of control.

Some people apparently think otherwise, but the church has as much responsibility to minister to white Southerners as it does to poor Negroes. To say that the church has failed in its ministry to the poor only begs the question. Certainly it has failed to reach these people. But the church also has failed in its ministry to the groups in control; otherwise, the oppressed would not have been exploited.

Power politics may provide some immediate relief to poverty problems, but the "reconciliation" that comes as a result of pressure is no real reconciliation at all.

The support given to the Freedom Democratic Party (FDP) in Mississippi by the Delta Ministry staff poses another serious question. Originally the FDP was more of a civil-rights protest group than a political party. In recent months, however, its leaders have made every effort to develop it into a genuine party, qualifying candidates for Congress and other

local and state elective offices.

Here again the methodology, not the objectives, seems to be violating a basic principle. The development of the FDP probably is a healthy one for the state. In a democratic society, every group ought to be heard, and the party's formation has enabled previously silent voices to be heard in Mississippi. FDP's candidates asked for and have been afforded equal radio and television time—a healthy sign.

But the support of the Freedom Democratic Party by the National Council of Churches is *not* healthy. It violates the basic principle of separation of church and state. As expressed by our Bishop Edward J. Pendergrass to the National Division of the Methodist Board of Missions: "Surely the NCC hierarchy would howl in protest if its field staff in Mississippi used its budget resources and influence in support of the Goldwater Republican movement in Mississippi."

Will Reform Come?

Whether the evaluation committee's report will lead to reform seriously concerns many of us. Now World Service funds have been appropriated for the Delta Ministry, justified on the grounds that sweeping changes will be made.

The boards may be in for a rude awakening; revolutionaries are hard to control. Indeed, the newly revised goals for the DM state: "The work with the dispossessed will often be such that the church will not be able to control the *agenda of action*. . . . Sometimes the action decided upon by the group may go beyond the policy set by the National Council of Churches."

The use of Methodism's basic benevolence dollars for such a militant ministry poses a question larger than monetary support. Should our Methodist boards force local churches to support DM tactics which many sincere churchmen believe violate fundamental Christian principles? The use of nonoptional World Service funds for this purpose gives local churches two unfortunate alternatives: support the Delta Ministry's questionable methods or have no part at all in the basic Methodist program. □

A Delta Ministry staff member points to progress:

It Shows the Church Cares

By BRUCE HILTON

THE DELTA Ministry of the National Council of Churches is, according to one Mississippi paper, "a ragtag of human flotsam from New York's slummy, dope-riddled, rape-minded metropolis."

Or the Delta Ministry (DM) is, according to an evaluation committee, a group which "has brought hope to the poor Negro in Mississippi for whom the NAACP (National Association for the Advancement of Colored People), the church, the federal government, and the local governments had offered no hope."

Everybody seems to agree that this is one of the most widely *praised* and widely *condemned* missionary efforts of the church in modern times.

DM was one result of the civil-rights struggle in Mississippi in 1963 and 1964. It came with the growing realization that racial injustice is a moral problem—one which needed to be solved on such broad fronts as economics, jobs, education, health, voting rights, and equal law enforcement.

The National Council of Churches (NCC) sent minister-counselors during the "long, hot summer" of 1964 and saw that somebody had to stay in Mississippi for the long haul.

The first staff members moved to Greenville in September, 1964. The World Council of Churches, at NCC request, already had listed DM as the first project in North America to receive contributions from other countries.

Originally, some of the planners saw Delta Ministry as a social service. Others felt it should be "civil rights" oriented. The true meaning of an ecumenical ministry to the total man made it clear that both approaches were necessary.

Although not financially involved as a denomination, Methodists had a stake in the new project from the start. The original director was the Rev. Arthur Thomas, a Methodist who had founded one of the first



Temporary houses, erected at "Freedom City" with Delta Ministry help, were destroyed by a tornado on November 10. Church groups rushed emergency aid for Negro families living on the 400-acre farm near Greenville, Miss. Only recently, they planted winter wheat.

interracial congregations in the South. Five of the original 24 members of the policy-making Commission on the Delta Ministry were Methodists.

The Delta Ministry was unpopular in Mississippi months before it arrived. DM was under attack by laymen, clergymen, and such visiting "outsiders" as Dr. Carl McIntyre and the Circuit Riders' M. G. Lowman as early as March of 1964—six months before the first staff man was at work!

Earnest attempts were made that spring to involve white Mississippi churchmen in planning the new project. But as white Methodists themselves admit (in a study committee's report to the North Mississippi Conference in 1965):

"The participation of the white Methodist church in the meetings

within Mississippi was entirely lacking, and in the meeting at Memphis, people of authority did not attend but sent representatives." The report adds that planners were refused the use of any white Methodist churches in Mississippi for meetings.

The first DM office was in downtown Greenville, but the staff was soon evicted because of its Negro secretary. The secretary now is director of the Greenville project; she is Mrs. Thelma Barnes, a lay member of the Upper Mississippi Conference (Central Jurisdiction) and former secretary to Methodist Bishop Charles F. Golden.

Attempts to meet with the Greenville ministerial association broke down because the YMCA refused the ministers the use of their usual meeting room and only two clergy-

men would come to the DM office.

When my family and I arrived in early 1965, we tried to rent a house in the white community. But Klan agitation and leaflets calling us "the filthy, immoral dregs of the earth" caused 55 families to pay rent on the house to keep us out.

Even if the Delta Ministry had never made a mistake (and it has made plenty), it would be hated and feared by most white Mississippians. For DM's mandate is to work for basic changes in Mississippi's way of life. The more successful it is, the more objectionable to most white Mississippians.

Mississippi has tried to change its image to attract new industry and tourist trade. But after 200 years, exploitation of Negroes is a cornerstone of the society, and change does not come easily.

Today, 12 years after the Supreme Court's desegregation decision, only 1 percent of Mississippi's Negro children are in school with whites. In small towns and rural areas, fear and intimidation still keep Mississippi's percentage of Negro voters the lowest of any state.

Two thirds of the DM staff have been in jail on phony charges—one for "stealing" his own truck! Many staffers have been beaten, several have been shot at, and all—whites included—have been made unwelcome at various white churches.

This opposition to change is not exclusively the work of "a handful of red-necks," as we often are told. Judges, school boards, sheriffs, legislators, and state patrolmen answer not to red-necks but to a majority of the voters, powerful politicians, and businessmen.

The Silent Friends

Not all Mississippians are alike, of course.

In the first place, nearly half of them are black—a fact Delta Ministry critics often forget when they say the staff doesn't co-operate with "the church" or has come where it is "not wanted."

The Negro people of Mississippi have, by and large, given DM a warm welcome. Most staff members live in Negro communities. Methodism's Upper Mississippi Conference last spring passed a

resolution strongly supporting the Delta Ministry.

DM staffers work closely with many Negro Methodist pastors who are leaders in the freedom movement, including the Rev. James F. McRae, the Rev. Clifton Whitley, and the Rev. Clint Collier.

The latter two—along with a white Mississippi Methodist, the Rev. Ed King—were candidates for Congress on the Freedom Democratic Party ticket last summer. They truly represented the poor, and most DM staffers, as individuals, worked for their election.

The Delta Ministry works with Negro churchmen of many other denominations in voter rallies, clothing distribution, citizenship seminars, and Head Start classes.

Some white Mississippians also would like to see real change. Few feel free to say so in public.

Eighteen months of reading even the most liberal Mississippi newspapers convinces me that the farthest a moderate can go in a public speech is to condemn violence and to suggest that a few changes might be made—on the white man's timetable. Even these statements were considered dangerous a few years ago.

So far, the only Mississippi whites who have dared defend the Delta Ministry, listen to a DM speaker, or co-operate in a DM program are those courageous women of the integrated United Church Women (UCW) of Mississippi. This fall, the UCW joined the national organization in a call for funds for economic development and health services to be administered through the Delta Ministry.

The pressures on white leaders are indicated by what a nationally known moderate newspaper editor recently told a reporter from *Christianity and Crisis*: "Anybody who is creating ferment and change in this state is doing us a favor, and that includes Delta Ministry. . . . But you can't quote me on that."

Unfortunately, even those moderates who call themselves friends of the DM limit their public pronouncements to negative criticism.

The DM's task, even without hostile pressures, would seem nearly impossible. The staff works with people whose median annual

income is \$457; the two poorest counties in the United States are in the delta.

Many counties have no hospitals. Negro schools are so bad that adults with a fifth-grade education are classified illiterate by the federal government.

The people live in plantation-owned shacks, attend plantation-owned churches, work on the days when the "boss man" calls, and can be evicted on an hour's notice.

Trained for farm labor only, and discouraged all their lives from showing initiative or imagination, they now are caught in a mechanical revolution which makes them surplus. And they have nowhere to go but the place they are least prepared to live and compete for jobs: the cities.

What Has DM Done?

DM's attempts to change this are difficult to isolate, because its work largely is through local organizations of the poor. The idea is to strengthen local leadership, not make it dependent. Progress that can be documented includes:

- Played the major part in registering 30,000 of Mississippi's new Negro voters.

- Had a key role in bringing Head Start schools to Mississippi over the objections of the state's white leadership, giving a pre-school boost to more than 12,000 youngsters and jobs to more than 3,000 adults.

- Negotiated to bring federal surplus foods to more than 300,000 citizens and, when part of the program was held up more than six months by state leaders' refusal to appoint a biracial board to administer it, joined 100 homeless plantation people in protesting at the Greenville Air Force Base.

- Supported a doctor and four nurses in pioneering a program of community organization for health improvement.

- Distributed tons of food and clothing, through local communities which assessed the need, to more than 10,000 families.

- Conducted citizenship workshops at Mount Beulah and across the state to help newly registered persons become enlightened voters.

- Helped striking cotton-field



Head Start kindergarten at Cleveland, Miss., is one of many operated by the Child Development Group of Mississippi. With strong Delta Ministry support, the project provided training for more than 12,000 preschoolers in 20 centers last summer.

workers when they were forcibly evicted and found all jobs and housing in Washington County closed to them.

- Helped 50 representatives from 10 counties set up a nonprofit corporation for better housing and to encourage small businessmen.

- Fed and sheltered more than 100 refugee plantation workers at Mount Beulah for four months, and then helped them start Freedom City, which is open to anyone willing to work—regardless of race. It offers an atmosphere free of the repression so common on plantations and, through job-providing industries, gives both work and self-respect.

This list does not include hundreds of less spectacular services, from welfare counseling to tutoring, to procurement of legal aid. Some Greenville Negroes call the DM office “the justice place.”

Is this a Christian ministry? Bishop Paul Moore, suffragan Episcopal bishop of Washington, D.C., and original chairman of the DM Commission, answers: “All we can say is that it is done in the name

of Christ, in the fellowship of the enlarged church, by Christians who are risking their lives daily.”

Others who know DM work firsthand agree, and testify to the deeper implications of the project’s presence in Mississippi. The Delta Ministry has:

- *Created hope*—The official evaluation committee headed by the Hon. Brooks Hays of Arkansas reported that DM has “brought hope to the poor Negro” in a way the church and the government have failed to do.

- *Served as an advocate for the powerless*—The evaluation committee added that DM has “kept the pressure on the federal and state power establishments in such a way that they have had to act responsibly in the arena of civil rights, relief, and, to a degree, in education.”

- *Projected a new image of the church*—Thousands of young Negroes regard the church only as a defender of the status quo. But involvement in DM has made many of them rethink this. Attorney Alvin J. Bronstein of the Lawyers

Constitutional Defense Committee in Jackson says DM’s work has given him “a new attitude about the role of the church . . . the Delta Ministry is the most significant contribution by the church to our society that has been manifested in this generation.”

- *Imbued poor Negroes with a sense of their worth*—Attorney John H. Doyle III of Jackson, assistant counsel of a committee of civil-rights lawyers (formed at the request of the President of the United States), says this is DM’s main contribution. “The relationship,” he says, “is marked by patience, mutual respect, and Christian concern” by staff members who “encourage the exercise by Negroes of their legal, political, and human rights.”

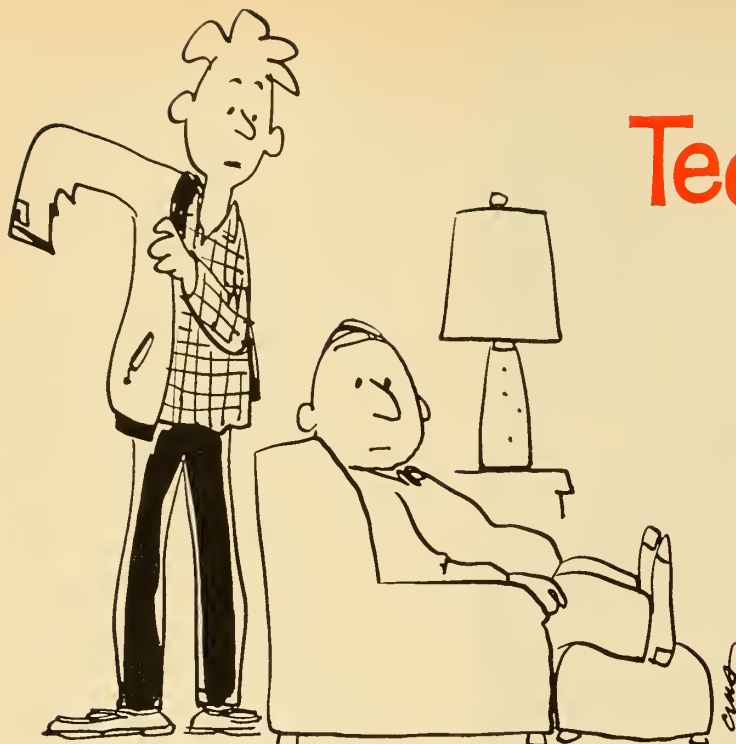
- *Provided constructive channels for frustration*—Attorney Doyle says white moderates’ attempts to “control the timetable of racial progress [are] both destructive and dangerous.” As Negroes get closer to the equality, their impatience increases. DM works with them in demonstrations, court cases, political activity, and occasional civil disobedience. The likelihood of bloody riots is lessened.

- *Let the poor know somebody stands with them*—Dr. Edgar H. S. Chandler, Greater Chicago Church Federation executive, said recently that DM has accomplished its most difficult task: identifying with and becoming accepted by the people it is helping. A member of the evaluation committee, he urged more such projects elsewhere.

DM’s major failure, Dr. Chandler added, was one everybody agrees upon: inability to communicate its value to the white churchmen of Mississippi. Maybe, he added, DM’s close identification with the poor makes that impossible, and somebody else should pick up the task.

Miss Marian Wright, the only woman attorney in Mississippi, a Negro, and a member of the DM Commission, suggested another answer when she spoke before the NCC General Board last summer:

“We’re communicating all right. The white people of Mississippi hear us. The problem is, they don’t like what they’re hearing.” □



Cartoon by Charles M. Schulz. © 1962 by Warner Press, Inc.

*"Choir practice ended early tonight, Dad . . .
The pianist and the choir leader got into an argument
during the singing of Love Divine!"*

Teens Together

By DALE WHITE

a wonderful family and home I have. So many people have it too good these days, and they are content to enjoy their little world and fail to realize that others are so deprived.

"Mary Barton, the director of the center, is a marvelous Christian person who has guided many in finding themselves and God. There are other Christian workers at the center and the MYF group comes and mixes with the youths, some of whom have never been inside a church. Although there are no sermons or revivals, there is a Christian atmosphere and a picture of Christ hangs above the altar as a silent reminder to all that we are witnessing for him. As Linda Guyer said, 'God is where the action is,' and there is action at the center.

"Thank you for giving me the opportunity to tell you about the way I am investing my energies in serving others. God has given me this capacity to love and desire to help others, and I am going to serve him the best way I can."

The letter was signed "Love and Prayers, Karen Pirrie."



I am president of my local Methodist Youth Fellowship. At first, I was very happy to receive this responsibility, but I feel the spirit of our group is slipping and MYF is just another habit. Could you give me some ideas on projects, lesson plans, or something to get new members to take an interest in our group? I think our group is great, but we do need a new inspiration.—B.J.

Why not work up a weekend spiritual life and planning retreat? Invite the annual conference director of youth work or a nearby minister who specializes in youth work to help you plan the retreat and to be with you throughout the weekend. Your minister can advise you on the consultants who would be of most help to you.

DO YOU know what I like best about writing this column? The inspiring letters which come from young people who are finding a way to invest their lives in Christian witness and service. Let me share with you a letter which came last summer from Karen Pirrie of Ryegate, Mont.:

"I just want to say I agree wholeheartedly with Linda Guyer on the need for involvement. [See *Teens*, September, 1966, page 50.]

"During the month of August I did volunteer work at the Wesley Community Center in Great Falls, Mont. The center is one of the old Methodist churches in Great Falls and has just recently been converted into a youth center. The center is located right in the middle of the poor section of Great Falls.

"Many of the kids who come are from broken homes or don't really have any place to call home. The ages range from 8 to 20 years. They are from all religions and races. The kids come to dance, sing, play games, or just talk. These kids are starving for love and affection—something that they get very little of at home. The center has grown from 20 kids to as many as 80 on weekends.

"On Tuesday evenings, a discussion group is held for youths 14 years and older. Right now they are dis-

cussing boy-girl relationships. When school starts, there will be tutoring for those who need help with their schoolwork. We are hoping to discourage them from dropping out of school. There will also be a night for adults.

"When I went to work at the center I was searching for something, and at that time I wasn't sure just what. Last year, I attended the University of Montana and was a music-education major. These last few years I have prayed to God that he would guide my ways and use me in the profession where I was most needed, but I never gave God a chance. It was always what I wanted.

"Working with these youths this past month was God's answer to my prayers, I am convinced. He put me where I was needed most. God gave me the wonderful gift of love, and I found that I was much happier when I shared my love with others. Many of the youth just blossomed when they found that someone loved them and cared about what they did.

"When I go back to school this fall I'm going to change my major and go into social welfare. Then after I finish school, I want to work through the church in the capacity of a Christian social worker. I'm going to get a minor in music.

"This work made me realize what

Is your group committed to mission, or are you all wound up in your own little ball of twine? Perhaps you need to study and pray to discover the unique calling to which your fellowship has been called. Read Karen Pirrie's letter at the beginning of this column for a hint on ways a fellowship might find new life by giving life.

Are you getting all the excellent youth literature The Methodist Church makes available? If not, ask your minister about it. These materials are a gold mine of good ideas.



I am a girl, 17. I like this boy very much, but my best friend thinks there is "something feminine" about him. It hurts me when she talks that way, because I think so much of him. How can I convince her that this boy is not odd?—C.W.

Does it really have to make a difference that your boyfriend seems "a little feminine"? Every sensitive boy is a little feminine. In fact, even the hormones in a boy's body are partly feminine. Most boys successfully hide certain feminine aspects of their personalities, so they can fit into current cultural images of masculinity. The swaggering bravado of some boys is a brave attempt to project the image of a "real man." Some teenage behavior problems are rooted in the need to "prove you're a man." We complicate these problems with our rather brutal intolerance of those who are a little different.

I wish we could just let persons be themselves. Why can't we do things which encourage and support people rather than cut them down? If you like this boy and enjoy his company, maybe you should ask your girl friend to quit saying mean things about him.



I am just 13, and want to live a long life. But when I die and go to heaven, will I stay the same age I am at death? I do not want to live for eternity as an old woman. I want to live!—L.M.

Nobody knows how it goes in the next life. Everyone has theories and hopes, but we really have to trust God to provide for us. Knowing God loved us enough to give us life, we can be confident that "whether we

live or die we are the Lord's." This is my faith, anyway.

I agree with you that an endless existence without really living is not exactly heaven. I must say, though, that I know many old women who do a lot more living than you think.



I am a boy, 14. I like a girl, 15, very much. She lives down the street from me. She knows that I like her, and I know that she knows it, but she never says "Hello" when we meet, or even makes a sign that I am around. I go to her house just about every day because her brother is a good friend of mine, but even then she doesn't know I am around.

Every once in a while we get to be alone with each other and talk for a little while, but nothing happens. When I do talk to her, or whatever I do when she is around, I think I goof it up. How can I get her to be more friendly to me?—G.L.

Your only trouble is birthdays—you don't have enough of them. Teen-age girls have about a two-year head start on the boys. They have all kinds of trouble seeing boys a year younger, even when their eyesight is perfectly good. When you are 24 and she is 25, it will be a different story. Think you can wait that long?



I am a farm boy, 18. My parents are very religious. They take me to church every Sunday. I don't mind going, but they won't let me do anything they think is wrong. I don't get to listen to any music I like, or date, or anything. My father hasn't let me get my license to drive, because he wants me home all the time. I cannot understand why they will not let me do anything. They are so religious they think everything is wrong. My beliefs are not the same as theirs. I want to stay home until I finish school, but if I do I won't be able to associate with boys and girls my age. Do you think this is right?—J.D.

Strict discipline seldom hurts anyone, if it is balanced with love. In fact, in these days when many parents deny their young people the security of discipline, it is refreshing to meet a family which errs in the other direction.

Unless you have forgotten to men-

tion some important deciding factors, I do think your folks are unreasonably restrictive. It sounds as though they have confused religion with a type of social neurosis, which sees all the world as an enemy and lighthearted fun as the devil. I can see why you would disagree with them. You can disagree with them and still respect them and treat them with respect, however. I doubt that bitterness or angry rebellion is a wholesome response.

Are you allowed to join in youth activities at school and church? You can develop social skills this way, and enjoy many of the values which dating would provide.

Not being allowed to drive is awkward for any youth, but hardly fatal. The time is short, and you will be on your own soon.



I am a girl, almost 14. I have been wondering what I will do when I am an adult and out on my own. I have considered this question deeply for many months. I have decided I want to serve in the Peace Corps or some similar group when I am old enough. I wish to help people and to live my faith in Jesus Christ. After Peace Corps, I want to come home, get my MD degree, learn to treat tropical diseases, and return to serve many years in another country. My problem is that my family and friends try to discourage me. They tell me I could not possibly live in a country without modern conveniences. They say I will be crying to come home. Am I right to feel the way I do?—L.J.

Parents often forget how fast young people change. I know a girl who, only four years ago, got so homesick at church camp that she phoned her parents to come get her in the middle of the week. Now we get the most interesting letters describing her experiences in Brazil, where she is studying under the International Christian Youth Exchange program.

Just smile to yourself when they tease you, and go on preparing in your own quiet way for a life of service to Christ and to man.



Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through Teens Together. Write to him c/o TOGETHER, Box 423, Park Ridge, Illinois 60068.—EDITORS

*Soren Kierkegaard:***The Attack**

Kierkegaard's Attack Upon "Christendom," inspired by the extravagant funeral eulogy for a departed bishop, led him late in his writing career to make a head-on assault upon Denmark's State Church. Three happenings that affected his life deeply were the death of his affluent, retired merchant-father, the breaking of his engagement, and being ridiculed for some of his writings by a Copenhagen gossip sheet. Plagued by moods of despondency, Kierkegaard spent the years 1843 to 1852 in an intense career of formal authorship. He worked laboriously according to a plan that takes his readers through a succession of stages which he called the aesthetical, ethical, and religious. When he died, almost penniless at the age of 42, he felt that his life's work was completed. Although his writing was nearly a century being translated into English, the melancholy Dane now is almost as well known as Hans Christian Andersen or Shakespeare's Hamlet. Kierkegaard's very personalized theology was worked out through his agonizing struggle with life. He wanted to do away with official Christianity of his time in order to have the real thing, an approach sometimes suggested today.

—EDITORS

WE ARE WHAT is called a "Christian" nation—but in such a sense that not a single one of us is in the character of the Christianity of the New Testament. The illusion of a Christian nation is due doubtless to the power number exercises over imagination.

The Big Number Does It

They tell a ludicrous story about an innkeeper. It is said that he sold his beer by the bottle for a cent less than he paid for it. And when a certain man said to him, "How does that balance the account? That means to spend money," he [the innkeeper] replied, "No, my friend, it's the big number that does it." Big number—that also in our time is the almighty power.

When one has laughed at this story, one would do well to take to heart the lesson which warns against the power which number exercises over the imagination. For there can be no doubt that this innkeeper knew very well that one bottle of beer which he sold for 3¢ meant a loss of 1¢ when it cost him 4¢. Also with regard to 10 bottles the innkeeper will be able to hold fast that it is a loss. But 100,000 bottles! Here the big number stirs the imagination, the round number runs away with it, and the innkeeper becomes dazed. It's a profit, says he, for the big number does it.

So also with the calculation which arrives at a Christian nation by adding up units which are not Christian, getting the result by means of the notion that the big number does it. For true Christianity, this is the most dangerous of all illusions, and at the same time it is of all illusions precisely the one to which every man is prone. For number (the high number, when it gets up to 100,000, into the millions) tallies precisely with the imagination.

But Christianly, of course, the calculation is wrong, and a Christian nation composed of units which honestly admit that they are not Christians—honestly

Excerpted from Søren Kierkegaard's *The Attack Upon "Christendom,"* translated by Walter Lowrie and published by Princeton University Press in *A Kierkegaard Anthology*, edited by Robert Bretall. Reprinted by permission of Princeton University Press. Copyright © 1936, 1940, 1941, 1944, 1946 by Princeton University Press.—EDITORS

Upon Christendom

admit that their life cannot in any sense be called an effort in the direction of what the New Testament understands by Christianity—such a Christian nation is an impossibility.

Quite Simply: I Want Honesty

The leniency which is the common Christianity in the land, I want to place alongside of the New Testament in order to see how these two are related.

Then, if it appears, if I or another can prove, that it can be maintained face to face with the New Testament, then with the greatest joy I will agree to it.

But one thing I will not do, not for anything in the world. I will not by suppression, or by performing tricks, try to produce the impression that the ordinary Christianity in the land and the Christianity of the New Testament are alike.

Religious Hunger

A man becomes thinner and thinner day by day; he is wasting away. What can the matter be? He does not suffer want. "No, certainly not," says the physician, "it doesn't come from that, it comes precisely from eating, from the fact that he eats out of season, eats without being hungry, uses stimulants to arouse a little bit of appetite, and in that way he ruins his digestion, fades away as if he were suffering want."

So it is religiously. The most fatal thing of all is to satisfy a want which is not yet felt, so that without waiting till the want is present, one anticipates it, likely also uses stimulants to bring about something which is supposed to be a want, and then satisfies it. And this is shocking! And yet this is what they do in the religious sphere, whereby they really are cheating men out of what constitutes the significance of life and helping people to waste life.

For this is the aim of the whole machinery of the state church, which under the form of care for men's souls cheats them out of the highest thing in life, that in them there should come into being the concern about themselves, the want, which verily a teacher or priest should find according to his mind. But now, in-

stead of this, the want (and precisely the coming into being of this want is life's highest significance for a man) does not come into being at all. Having been satisfied long before it came into being, it is prevented from coming into being. And this is thought to be the continuation of the work which the Savior of the human race completed, this bungling of the human race!

The Christianity of Us Men

There are two points of difference between the spiritual man and us men, to which I would especially draw attention, and thereby in turn illustrate the difference between the Christianity of the New Testament and the Christianity of "Christendom."

The spiritual man differs from us men in the fact that he is so heavily built that he is able to endure a duplication in himself. In comparison with him, we men are like frame walls in comparison with the foundation wall, so loosely and frailly built that we cannot endure a duplication. But the Christianity of the New Testament has to do precisely with a duplication.

The spiritual man differs from us men in being able to endure isolation. His rank as a spiritual man is proportionate to his strength for enduring isolation, whereas we men are constantly in need of "the others," the herd. We die, or despair, if we are not reassured by being in the herd, of the same opinion as the herd.

But the Christianity of the New Testament is precisely reckoned upon and related to this isolation of the spiritual man. Christianity in the New Testament consists in loving God, in hatred to man, in hatred of oneself, and thereby of other men, hating father, mother, one's own child, wife, and so forth, the strongest expression for the most agonizing isolation. And it is in view of this, I say, that such men, men of this quality and caliber, are not born any more.

Poor World!

When a man has a toothache the world says, "Poor man." When a man's wife is unfaithful to him the

world says, "Poor man." When it pleased God in the form of a lowly servant to suffer in this world the world says, "Poor man." When an apostle with a divine commission has the honor to suffer for the truth the world says, "Poor man." . . . Poor world!

What Says the Fire Chief?

In the case of a fire, hardly is the cry of "Fire!" heard before a crowd of people rush to the spot—nice, cordial, sympathetic, helpful people. One has a pitcher, another a basin, the third a squirt, and so forth, all of them nice, cordial, sympathetic, helpful people, so eager to help put out the fire.

But what says the fire chief? Generally the fire chief is a very pleasant and polite man. But at a fire he is what one calls coarse-mouthed. He says, or rather he bawls, "Where the deuce is the police force?" And when some policemen arrive he says to them, "Rid me of these people with their pitchers and squirts; and if they won't yield to fair words, smear them a few over the back, so that we may be free of them and get down to work."

So then at a fire the whole way of looking at things is not the same as in everyday life. Good-natured, honest, well-meaning, by which in everyday life one attains the reputation of being a good fellow, is at a fire honored with coarse words and a few over the back.

And this is quite natural. For a fire is a serious thing, and whenever things are really serious, this honest good intention by no means suffices. No, seriousness applies an entirely different law: either/or. Either thou art the man who in this instance can seriously do something, and seriously has something to do/or, if such be not thy case, then for thee the serious thing to do is precisely to get out.

If by thyself thou wilt not understand this, then let the fire chief thrash it into thee by means of the police, from which thou mayest derive particular benefit, and which perhaps may after all contribute to making thee a bit serious, in correspondence with the serious thing, which is a fire.

But as it is at a fire, so also it is in matters of the mind. Wherever there is a cause to be promoted, an undertaking to be carried out, an idea to be introduced, one can always be sure that when he who really is the man for it (the right man, who in a higher sense has and must have command, he who has seriousness and can give to the cause the seriousness it truly has) comes to the spot, he will find there before him a genial company of twaddlers who, under the name of seriousness, lie around and bungle things by wanting to serve the cause, promote the undertaking, introduce the idea. A company of twaddlers who, of course, regard the fact that the person in question will not make common cause with them (precisely indicating his seriousness) as a certain proof that he lacks seriousness. I say, when the right man comes he will find things thus.

I can also give this turn to it: the fact that he is the right man is really decided by the way he understands himself in relation to this company of twaddlers. If he has a notion that it is they who are to help, and

that he must strengthen himself by union with them, he *eo ipso* is not the right man. The right man sees at once, like the fire chief, that this company of twaddlers must get out, that their presence and effect is the most dangerous assistance the fire could have. But in matters of the mind it is not as at a fire, where the fire chief merely has to say to the police, "Rid me of these men."

They Call Him a Christian

It is a young man—let us think of it so; reality furnishes examples in abundance—it is a young man. We can imagine him with more than ordinary ability, knowledge, interested in public events, a politician, even taking an active part as such.

As for religion, his religion is that he has none at all. To think of God never occurs to him, any more than it does to go to church, and it is certainly not on religious grounds he eschews that. He almost fears that to read God's Word at home would make him ridiculous.

When it turns out that the situation requires him to express himself about religion and there is some danger in doing it, he gets out of the difficulty by saying, as is the truth, "I have no opinion at all. Such things have never concerned me."

This same young man, who feels no need of religion, feels the need of being paterfamilias. He marries, then has a child, and he is—presumptive father. And then what happens?

Well, our young man is, as they say, in hot water about this child. In the capacity of presumptive father he is compelled to have a religion. And so it turns out that he has the Evangelical Lutheran religion.

How pitiful it is to have religion in this way. As a man, he has no religion. When there might be danger connected with having even an opinion about religion, he has no religion. But in the capacity of presumptive father he has (do not laugh) that religion precisely which extols the single state.

So they notify the priest, the midwife arrives with the baby. A young lady holds the infant's bonnet coquettishly. Several young men who also have no religion render the presumptive father the service of having, as godfathers, the Evangelical Christian religion, and assume obligation for the Christian upbringing of the child. A silken priest with a graceful gesture sprinkles water three times on the dear little baby and dries his hands gracefully with the towel.

And this they dare to present to God under the name of Christian Baptism. Baptism—it was with this sacred ceremony the Savior of the world was consecrated for his life's work, and after him the disciples, men who had well reached the age of discretion and who then, dead to this life (therefore immersed three times, signifying that they were baptized into communion with Christ's death), promised to be willing to live as sacrificed men in this world of falsehood and evil.

The priests, however, these holy men, understand their business, and understand, too, that if (as Christianity must unconditionally require of every sensible man) it were so that only when a person has reached

the age of discretion he is permitted to decide upon the religion he will have—the priests understand very well that in this way their trade would not amount to much. And therefore, these holy witnesses to the truth insinuate themselves into the lying-in room, where the mother is weak after the suffering she has gone through, and the paterfamilias is in hot water. And then, under the name of Baptism, they have the courage to present to God a ceremony such as that which has been described. Into this a little bit of truth might be brought, nevertheless, if the young lady, instead of holding the little bonnet sentimentally over the baby, were satirically to hold a nightcap over the presumptive father. For to have religion in that way is, spiritually considered, a pitiful comedy. A person has no religion; but by reason of family circumstances, first because the mother got into the family way, the paterfamilias in turn got into embarrassment owing to that, and then with the ceremonies connected with the sweet little baby—by reason of all this a person has the Evangelical Lutheran religion.

One Lives Only Once

This saying is so often heard in the world, "One lives only once; therefore, I could wish to see Paris before I die, or to make a fortune as soon as possible, or in fine to become something great in the world—for one lives only once."

More rarely we encounter a man who has only one wish, quite definitely only one wish. Says he: "Oh, that my wish might be fulfilled, for alas, one lives only once."

Imagine such a man upon his deathbed. The wish was not fulfilled, but his soul clings unalterably to this wish—and now it is no longer possible. Then he raises himself on his bed. With the passion of despair, he utters once again his wish: "Oh, despair, it is not fulfilled. Despair, one lives only once!"

This seems terrible, and in truth it is, but not as he means it. For the terrible thing is not that the wish remained unfulfilled; the terrible thing is the passion with which he clings to it. His life is not wasted because his wish was not fulfilled, by no manner of means. If his life is wasted, it is because he would not give up his wish, would not learn from life anything higher than this consideration of his only wish, as though its fulfillment or nonfulfillment decided everything.

The truly terrible thing is, therefore, entirely different. As for example, if a man upon his deathbed were to discover that the fact of having suffered in the world for the truth is one of the requisites for becoming eternally blessed—and one lives only once—that once which now is for him already past! And he had it indeed in his power! And eternity cannot change, that eternity to which in dying he goes as to his future.

We men are prone by nature to regard life in this way. We consider suffering an evil which in every way we strive to avoid. And if we succeed in this, we think that when our last hour comes we have special reason for thanking God that we have been spared suffering. We think that everything depends upon

slipping through life happily and well. And Christianity thinks that all that is terrible really comes from the other world, that the terrible things of this world are as child's play compared with the terrors of eternity, and that it distinctly does not depend upon slipping through this life happily and well, but upon relating oneself rightly by suffering to eternity.

One lives only once. If when death comes thy life is well spent, that is, spent so that it is related rightly to eternity—then God be praised eternally. If not, then it is irremediable—one lives only once.

Is It a Fraud?

There is only one relation to revealed truth: believing it. The fact one believes can be proved in only one way: by being willing to suffer for one's faith. And the degree of one's faith is proved only by the degree of one's willingness to suffer for one's faith.

In that way, Christianity came into the world, being served by witnesses who were willing absolutely to suffer everything for their faith, and who actually had to suffer, to sacrifice life and blood for the truth.

The courage of their faith makes an impression upon the human race, leading it to the following conclusion: What is able thus to inspire men to sacrifice everything, to venture life and blood, must be truth.

This is the proof which is adduced for the truth of Christianity.

Now, on the contrary, the priest is so kind as to wish to make it a livelihood. But a livelihood is exactly the opposite of suffering, of being sacrificed, in which the proof consists. It is the opposite of proving the truth of Christianity by the fact that there have lived men who have sacrificed everything, ventured life and blood for Christianity.

Here then is the proof and the disproof at the same time! The proof of the truth of Christianity from the fact that one has ventured everything for it is disproved, or rendered suspect, by the fact that the priest who advances this proof does exactly the opposite. By seeing the glorious ones (the witnesses to the truth) venture everything for Christianity, one is led to the conclusion: Christianity must be truth. By considering the priest, one is led to the conclusion: Christianity is hardly the truth, but profit is the truth.

No, the proof that something is truth from the willingness to suffer for it can only be advanced by one who himself is willing to suffer for it.

The priest's proof—proving the truth of Christianity by the fact that he takes money for it, profits by, lives off of, being steadily promoted, with a family, lives off of the fact that others have suffered, is a self-contradiction. Christianly regarded, it is fraud.

Christianity Is Yet Possible

I do not conceal from thee the fact that, according to my notion, the thing of being a Christian is infinitely high, that at no time are there more than a few who attain it, as Christ's own life attests, if one considers the generation in which he lived, and as also his preaching indicates, if one takes it literally. Yet nevertheless it is possible for all. □

Looks at NEW Books

TWO RECENT books on Communist China deserve thoughtful reading. These are *China, Empire of the 700 Million* (Doubleday, \$5.95) by West German journalist Harry Hamm, and *Red China Today* (Quadrangle, \$6.95) by Viennese editor and journalist Hugo Portisch.

Portisch gives you the best sense of having visited the country, and his book offers an enlightening chapter on the Chinese brand of religious freedom. "The religious sects carry on their propaganda inside the church, the atheists outside the church," he was told.

Hamm, however, digs deeper and has a more profound understanding of history. It is he who gives us a clue as to why the Red Guard was sent out to rampage against anything considered counter to "communist culture." Writing about the Chinese Communist Party's difficulties in the provinces, he compares the people to a padded wall, offering no resistance, seeming to do as the party tells them, but all the time following their own pursuits as far as possible.

Both authors agree China feels betrayed and is enraged by the Soviet Union's policy of peaceful coexistence with the West. Portisch, I think, oversimplifies difficulties between the United States and China. Hamm bluntly calls them a blind alley, pointing out that the United States is limited by treaties and alliances. He is convinced that Chinese leaders are well aware of the practical risks of war, and that China will not fight unless pushed. He warns, though, that the 700 million Chinese do not find it hard to believe communist propaganda asserting that American activities in Viet Nam are only a prelude to an attack on China itself.

Eugene Carson Blake, forthright new general secretary of the World Council of Churches, believes: "The best channel for the world to speak to the church is through the lay mem-

bers engrossed in that world. The best channel for the Gospel to reach the world is from theologians through ministers through lay members." But, he says: "The channel presently seems blocked both ways."

He makes the observations in *The Church in the Next Decade* (Macmillan, \$4.95). This prophetic book outlines his understanding of the Christian faith and the mission of the church; faces up to such problems as racial antagonism, poverty, urbanization and cybernetics, rightist extremism, and the threat of war as an instrument of national policy; and it takes special note of the ecumenical movement to which Dr. Blake gave such a vigorous push when he pro-

posed union of U.S. Protestant denominations.

This last year, type has stopped standing still for me in the Chicago-area telephone books and the unabridged dictionary in TOGETHER's research library. Before tackling these monsters, I have to put on my reading glasses. But a new unabridged dictionary has liberated me from these spectacles. It is *The Random House Dictionary of the English Language* (Random House, \$25), which has clearer type and opaque white pages that do not glare at you.

This excellent dictionary has other advantages. With a big page size and three columns to the page, it is thinner



Strollers on the grounds of the Temple of Heaven, Peking. From Harry Hamm's China, Empire of the 700 Million.



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and lies flatter. It does not forget that it is a dictionary for modern Americans and includes thousands of idiomatic expressions. Its world view is expressed in concise dictionaries of most-used words in French, Spanish, German, and Italian, as well as by a new world atlas in color. And there are sections on signs and symbols, major dates in history, and the like.

It also has a few mistakes, like any product of human endeavor. But you may use it for years without running into them.

Jess Stein was editor in chief and Laurence Urdang was managing editor. They have pulled the work of experts in many fields into an imposing compendium of man's knowledge.

Can the drugs known as hallucinogens bring the user closer to God? A qualified yes comes from R. E. L. Masters and Jean Houston (Mrs. Masters) in *The Varieties of Psychedelic Experience* (Holt Rinehart Winston, \$7.95). But these researchers draw the line between the few authentic religious experiences they have witnessed and the experiences of "fun" mystics and armchair pilgrims who loudly claim mystical mandates for experiences that are basically nothing more than routine instances of consciousness alteration."

The Masters have conducted closely controlled research with the consciousness-expanding drugs, particularly LSD-25 before it was withdrawn from researchers, for a total of 15 years. They consider this work just a crude beginning for what might be accomplished if research could be continued. But they are very firm about the dangers of experimentation with LSD without the supervision of a "guide" trained to protect the subject from hallucinations so terrifying that they could lead to suicide.

Some 20 years ago Arna Bontemps and Jack Conroy wrote *They Seek a City*, the story of the Negroes' migration to the North in search of freedom and tolerance. What most of them found was something different from what they sought, and the conditions under which they lived in Northern cities were dismal, indeed.

Now Bontemps and Conroy bring the story up to date in a revised and expanded version of the book that has been retitled *Anyplace But Here* (Hill and Wang, \$5.95). The picture is worse. More and more Negro people have left the South, many of them bypassing the familiar cities like Chicago, Detroit, and New York for California and Washington, D.C. They have found themselves in ghettos that were bursting at the seams before they arrived. And the riots in New York City, Buffalo, Detroit, Chicago, and

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Los Angeles have been the result.

In the earlier edition, Marcus Garvey and the Black Muslims were not considered significant influences on Negro thinking. In their present book, Bontemps and Conroy take a long look at these two movements. And they stress the persistent housing problem, out of which still more disturbances will grow, they say, if something is not done.

Out of the housing problem, too, grow the school and employment situation, the authors point out. Jobs go lacking for workers in the suburbs while Negroes swell welfare rolls in the cities. But the Negroes are not allowed to move to where employment is. This leaves the cities with deteriorating homes and all-black schools that quickly drop to inferior education.

An 18-year-old boy who participated in the Chicago riot in 1965 summed it up: "We're sorry about the bricks and bottles, but when you get pushed, you shove back. Man, you don't like to stand on a corner and be told to get off it when you got nowhere else to go. And we want somewhere else to go."

No dry sociological study, *Anyplace But Here* is the story of people who need a place to go.

Sunbaked dust between the toes, colored robes in the marketplace, the chanting of coolies, the smells redolent of the sun, and people of every kind, bringing a trail of differences of place, custom, religion, even of skin.

Sisters Jon and Rumer Godden were children in East Bengal, where their father worked as a steamship agent, and their memories of India are evoked in *Two Under the Indian Sun* (Knopf, Viking, \$5.50). It was not an ordinary life for young girls, and later the sisters, both of whom have become successful novelists, have agreed that it might have been better if they had been raised in the simplicity of their Quaker forebears. "Better," Jon has said, "but not nearly as interesting."

Anybody who ever commanded a battleship from an orange crate, or recognized a marauding Indian in the stealthy approach of a neighbor's cat, will identify with the hero of Charles M. Schulz's first "full-length novel." In *Snoopy and the Red Baron* (Holt Rinehart Winston, \$2), the intrepid dog from the *Peanuts* comic strip becomes a dauntless World War I aviator, locking the enemy ace in mortal combat.

Never mind that it is Snoopy's doghouse that becomes in turn his Sopwith Camel, a bunk in the barracks of an aerodrome somewhere in France, and a French farmhouse complete with a beautiful—and merciful

—French mademoiselle. Accept it that characters from *Peanuts* assume strange forms. Here are adventure, courage, drama, romance, and fantasy all packed into a few breathless pages. *Peanuts* fans will take it to their hearts.

More convincing than a thousand preachments on peace are the "eyewitness accounts of Napoleon's defeat in Russia" compiled, edited, and translated by Antony Brett-James for 1812 (St. Martin's Press, \$6.50). These give us the unglamorized story of what happened to human beings during Napoleon's invasion of Russia and the Grand Army's retreat from Moscow. It is a record of selfishness, heartlessness, depravity, and bestiality.

The Napoleonic legend takes another defeat at the hands of John Sutherland, who tells the story of the 100 days that followed Napoleon's escape from Elba and ended with his defeat at Waterloo. *Men of Waterloo* (Prentice-Hall, \$7.95) is a bloody panorama of a conqueror's final folly.

Both books are absorbing; both leave the reader mystified over why Napoleon's soldiers loved him, as they surely did. Certainly it was not because he was careful of their lives. He squandered them on the battlefield.

POOR GRANDMA!

By Madeleine Laeuffer

Grandfather lost his hearing aid;
He really doesn't mind it;
Let the grandchildren shriek,
And stay all week,
When they go home, he'll find it.

The new fourth edition of *Successful Color Photography* (Prentice-Hall, \$7.95) relates the new technical developments in the photographic industry to the pictures you want to take with your own camera.

The book is, says photojournalist and author Andreas Feininger, for "those photographers who are discriminating enough to realize that correct exposure and superficial realism alone are not sufficient." Feininger himself is that unusual combination, creative photographer and master teacher. Also, he writes in a way that carries the reader along, always toward the creative approach. This is a great book for anybody who ever loads a camera with color film.

The student talking to reporter Nicholas von Hoffman was tense and anxious beyond her years. The place was the University of Illinois, third

largest maker of Ph.D.s in the nation.

"They go to school in the same self-centered way," she said, "not for knowledge, not to learn. The two questions I've heard the most often are, 'Will it be on the final exam?' and if they see you're reading a book, they ask, 'Are you reading it for a course?' . . . The instructors are the same way. Ask them about the subject and they say, 'Don't worry about it. It won't be on the final exam.' The idea is to pass, not learn."

A teacher interviewed wondered about a physics student: "Instead of being the capable physicist, could he have made a brilliant social scientist?" The student told the reporter: "The reason I ended up in physics is because every kid in high school who's good at math gets told he is going into science."

Von Hoffman makes a kaleidoscopic report on what happens to today's students in a large American university in *The Multiversity* (Holt Rinehart Winston, \$4.95). With implications extending far beyond the Illinois campus, this is a disturbing study of education at the college level.

"The Holy Spirit means God—God present with us and within us," theologian Georgia Harkness writes in *The Fellowship of the Holy Spirit* (Abingdon, \$4). Dr. Harkness has a way of making theology clear and interesting to the layman, and this is a welcome book for anyone who has had trouble coming to an understanding of the doctrine of the Trinity and the place of the Holy Spirit in it.

"I love You, God, for you are more beautiful than flowers, more mysterious than the evening shadows, more awesome than the highest mountain, closer to me than the air I breathe."

So does Joan M. Lexau describe God for young children in *More Beautiful Than Flowers* (Lippincott, \$2.95). Her text is an eloquent expression of God's majesty and tenderness, his wisdom and love.

Illustrator Don Bolognese's watercolor drawings are equally sensitive and—bless him—he highlights the hardy, beautiful, persistent, and all-pervasive dandelion. Children love that brave gold flower, and so do I.

Small children are drawn irresistibly to small books. When tiny size is combined with Joan Walsh Anglund's tender, whimsical drawings, you are sure to have a childhood favorite. A *Book of Good Tidings* (Harcourt, Brace & World, \$1.95) is a miniature treasure filled with Bible verses the child can learn and his grownups will delight in hearing him repeat. Like all treasures, it comes in its own little box.

—BARNABAS

Bishop Nall Answers Questions About . . .

Your Faith and Your Church



Is there a new interest in Jesus Christ? Without a doubt. The Methodist theologians who came to Oxford from all parts of the world in 1965 centered their discussions around the theme *The Finality of Christ*. They disagreed about much, but concluded that Christ is Final Man—what every man was meant to be and man, in his true humanity, wants to be.

Dietrich Bonhoeffer, who is having a deserved vogue among young people, has answered the question "Where is Christ today?" along these lines:

Christ gives the only meaning that makes sense and offers hope for my existence. He is the center and meaning of history, not merely the Jesus of history, as a previous generation said. He is the heart of nature, and can be recognized there, although Bonhoeffer did not teach that God is derived from nature.

Even the new radical theologians insist on Christ.

What is 'folk' religion? Some sharp-eyed observers are saying that the popularity of religion (63 percent of the American people are now associated with some religious organization—Protestant, Roman Catholic, Jewish, or Eastern Orthodox, whereas only 18 percent had such an affiliation a century ago) indicates that we have a folk religion.

Such a religion gathers up the accepted traditions of our culture, accommodates itself to our wealth, avoids embarrassing conflicts, is intensely patriotic. But prophetic religion, on the other hand, calls people up to higher and more demanding levels of living. It is not "folksy," or of the folk.

Religion has many varieties here in America—and often this fact has nothing to do with denominations.

Does tithing include only giving to the church? "As many men, as many minds."

Of course, there are no rules, but most churchmen plan at least half of the tithe for the local and general church. Other charities come afterwards. Ministers usually give to the church they serve the same portion of their income that they expect from laymen.

Bishop Nall, who made a long missionary trip in equatorial Africa in the summer of 1966, says that the high points were question-and-answer sessions with students, preachers, and missionaries. "Africans ask hard ones!" the bishop, head of the Minnesota Area, recalls.



Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

EVERY now and again, I get worried about today's spirit of conformity. We are under pressure of TV commercials and mass communication. There is an increasing concentration of power in the hands of a few people. All this seems to put upon us a pattern of sameness which can make a fellow get mighty pessimistic. It is not only a national phenomenon but it is a worldwide pattern—and the future seems to be simply more of the same.

How shall the individual be saved? What place will there be for the iconoclast and the nonconformist?

In the midst of this gloom there is one glimmer of hope. It is, in a word, books. While a man has to write something that somebody will publish and some people will buy, he has a wide range to roam within those boundaries. Not all have bowed the knee to Baal, and every now and again a wide response to the lonely rebel is most encouraging. I do not know any place where this is more apparent than in novels, for our tastes in fiction are not yet completely domesticated and, God willing, never will be. How splendid it is to have a book published and to have knowledgeable reviewers disagree completely about it. We still think differently and our responses are not yet fully predictable.

All this is leading up to a discussion of **GILES GOAT-BOY** by John Barth (*Doubleday*, \$6.95). One review spoke so highly of the book that I could hardly wait to read it. Then along came *Life* which seemed to imply that the author should have an A for effort but he had missed the goal. You will be glad to know that in the midst of this conflict of opinion, I am about to give you the true word.

This is a big book and, like the reviewers, you will either like it very much or else you will hardly be able to stand it. It is a satire, full of hidden meanings. I found it exciting, and at no time did I feel a sense of duty to push forward through the fields of boredom. There is a wild kind of

humor in it and probably too many references to sex to suit everybody. But John Barth has looked at our time and then projected our present trends into the future, and he comes up with a wild, unpredictable humor and a wry, black commentary.

The hero is a goat-boy who has been reared as a member of a goat herd and only gradually comes to see himself as human. Into the mechanized, organized, centralized society, he comes as a kind of savior. If you read Aldous Huxley's *Brave New World*, written in 1932, you will sense a similar pattern. In Huxley's fantasy you may recall it was the Savage that finally brought back into that terrifying mechanical world something human. In this situation, it is the goat-boy who represents the human dimension.

The world has become a university with an east campus which is obviously Russia and a west campus which is our side. Each is governed by huge computers, EASAC and WESAC. There has been a campus riot in the recent past in which Siegfrieder College cremated its Moishian population. This is obviously Germany in its mad attempt to destroy the Jewish population. At the present time, the world hovers on the edge of a civil war which everybody knows will destroy both campuses.

Everything is in terms of university life. The men do not succeed but they pass. They do not lose their way so much as they fail. The man who is blessed is the man who is called passed; the man who is damned is the man who is flunked. You can see the possibilities, and the hope of the world is for a "Grand Tutor" to appear to lead and advise. There have been a number who claimed that status who were imposters. When the goat-boy decides that he is destined to be this Grand Tutor, he must face all kinds of tests and doubts.

John Barth sees a great deal of the sickness in terms of sexuality gone wrong. This will be offensive to some,

as I have intimated; but if you can get through the offense, it will be clear that here is an accurate analysis of a great deal of our contemporary sickness. Somewhere in the book Barth comments to the effect that self-knowledge is always bad news. That is why men have to be saved by a Power outside themselves, and I should add that the last comment is mine.

Practically all the novel's campus leaders and intellectuals are far from admirable. There is a kind of phoniness which marks those in charge. In contrast, the simple goat-boy promises a virtue that might just possibly save the situation. There is no clear-cut answer, however, but there are hints as to the direction men will have to move if their society is not to end in this nightmare. I found myself thinking about the book after I had finished it and contemplating some of the trends which were implied.

I have written this with fear and trembling for some of you will read the book and say there is at least one Methodist bishop who has lost his judgment. Hopefully, there will be some who will say that maybe the poor fellow was justified in calling it to their attention.

THREE CHEERS AND A TIGER by Edwin McDowell (*Macmillan*, \$4.95) will be like a cream puff after the bitter herbs. This is about a cheerleader who is also a dropkicker of skill. There is a fine, unsuccessful football coach who miraculously produces a national championship team. This is just fun, and it is written by a man who has some literary background which enables him to come up with the right quote at the right time. It is enough of a spoof to make the sentiment tasty. However, it deals with good clean American youth and a football coach who really builds character. This is Horatio Alger returned to the 1960s and, brethren, you may read it and laugh. After *Giles Goat-Boy* you may need it. □



In 1908, Methodists took over this Algerian missionary post at Il-Maten, a mountain village.

THROUGH the Valley *of the Shadow*

Captured by Algerian rebels, his station wagon burned, an American missionary emerged from his 40-day ordeal with a new understanding of the armed men who had mistaken him for an enemy. What he learned sheds new light on Christian missions today in this Muslim land.

By EMIL PAUL JOHN

WHAT happened to the Rev. Lester E. Griffith, Jr., as he traveled a lonely Algerian road back in 1958, was all a mistake.

The trap in which he was caught had been set by Algerian rebels for someone else. They were interested neither in the American nor in the Methodist mission he represented. But he happened to be driving alone in his station wagon at the time and place the rebels expected to capture an enemy.

For the next 40 days, Mr. Griffith trekked across the mountains as a prisoner of the rebels. Perhaps only his sturdy six-foot-four frame and his faith enabled him to keep up with men who had climbed these mountains all their lives. Whatever it was, he earned the respect and friendship of his captors.

The episode made world news—and it also made Mr. Griffith unpopular with a French government struggling at the time to smother

the Algerian nationalist uprising. When the rebels released him, Mr. Griffith had to leave the country.

Back in the United States, the missionary told his story in the April, 1959, issue of *TOGETHER* [see *My 40 Days and Nights With the Algerian Rebels*, page 12]. "As I shared the daily lives of the soldiers, a certain affection developed between us," he wrote, adding he was impressed by the courage, discipline, and dedication of his cap-



A new nation with new problems greeted Lester Griffith when he returned to Algeria in 1962, four years after his capture by rebels.

tors. They would not forget him.

In 1962, France gave Algeria its independence, ending 132 years of European rule, and Muslims were left to govern their own country. Soon a Methodist delegation visited a government official to ask in what way the mission could help the new nation. Listing several urgent needs, headed by medical aid and care for war orphans, the official added: "Bring Griffith back to Algeria."

Mr. Griffith did return to the new North African nation in 1962 at the request of the late Bishop Ferdinand Sigg. During an exploratory trip—to find out whether villagers wanted Christian missionaries to return—Mr. Griffith made a sentimental stop at the place where the rebels had captured him. Off to the side of the road he found the hulk of his station wagon—burned, rusted, stripped.

"Well, thank God, it's all a thing of the past," he said.

End of an Era

What the missionary did not fully suspect at the time was that many more "things of the past" had been pushed off the road in Algeria. National independence had sounded the death knell for an era of Christian missions.

This era started early in the 20th century with the rallying cry: "Evangelization of the world in this generation!"

The cry was taken up by Amer-

ican Methodists who were introduced to Algeria in 1907, almost by chance. A ship carrying churchmen to Rome for an interdenominational world Sunday-school conference stopped for a few hours in the port city of Algiers, saw some of the most miserable hovels in the city, and dramatically announced in Rome that a Christian mission would be opened in North Africa.

In 1908, a French missionary post was taken over by the Methodist Board of Missions. Work there flourished in the 1920s when the drive to "evangelize the world" reached its peak. Missionaries during this period had one aim—preach the Gospel, baptize, and bring converts into the church. In short, the strategy in Algeria was to convert every Muslim to Christianity.

Today, Lester Griffith has found, landmarks of the past have disappeared. Some 40 Methodist missionaries in Algeria face a perplexing dilemma: Will we be able to find a way to continue in Algeria?

The problem was a particularly perplexing one for Mr. Griffith and his wife, Janice, who, though still in their early 40s, belong to the old-time missionary school. They first went to Algeria in 1948 with all the enthusiasm of those who intended to evangelize the whole world.

Converts came slowly, but the Griffiths were not disheartened.

There were enough signs to nourish their belief that Algeria *could* be converted to Christianity. European Christians predominated in government, in schools, and on the land; they controlled the Algerian economy and were in a position to influence the country's culture.

But Algeria's 1962 independence, like a Sahara sandstorm, buried these signs almost overnight. Gone was the Christian government. Arabic replaced French as the official language. Hereafter, the missionary would take his troubles to a Muslim—whether a judge or gendarme, butcher, financier, or government official.

Gone, too, were most of the Christians. Before the uprising, there were 1 million Christians among 9 million Muslims in Algeria. Now only 10 percent of the Christians remained. One Methodist church in Oran, the second largest city, lost all its members. Throughout the country, the number of Methodist missionaries would almost double the 25 Algerians who remained active in the church.

Muslims who were baptized fell into social isolation. The magnificent Roman Catholic cathedral in Algiers became a Muslim mosque. All the wealth and manpower poured into Algeria had resulted in only a few Christian converts.

Conversion? "Intolerable!"

The old goal of converting Muslims to Christianity could no longer stand in the face of the new order of things. Although Algeria's constitution guarantees "respect for personal opinions and beliefs as well as freedom of worship," it also declares that Islam is the official state religion. And one high Algerian official stated that any attempts to convert Muslims to Christianity would be intolerable.

In the United States, the Methodist Board of Missions long has been aware of the changed situation. After a field trip to Algeria, Dr. J. Harry Haines of the Methodist Committee for Overseas Relief said: "Muslims have never really felt that we were interested in them for their own sake." Instead of viewing Muslims as potential converts, he added, "Perhaps we should stop worrying . . . and just love them as people."

After seven years in Algeria, the

Rev. David W. Butler of Iowa believes that his service should be given "in love—not as a gimmick to gain converts."

"Of course," he adds, "the early missionaries were convinced that the greatest service they could render to anyone was to convert him to Christianity. But we have seen that, among Muslims in Algeria, conversion amounts almost to crucifixion. So we began to wonder whether this was really what Christ wanted."

Others are wondering, too. One missionary recently tried to convince a 25-year-old Muslim that he should reconsider his request for Christian Baptism. When the Muslim insisted, the missionary made him wait a full year!

If conversion is on the way out in Algeria, is it possible for the Christian missionary to assume that only Christianity can save the people?

Lester Griffith saw the Muslim population endure immense suffering without losing faith in God. He was astonished by the faith of his rebel captors, their belief in their cause, and by their sincere trust in God.

Relating his 40 days and nights as a captive, he recalled two Muslim youths who had started their afternoon prayer in a small clearing:

"Suddenly French planes appeared. With grave expressions, these young rebels continued praying. Overhead, death circled. But to them, prayer came first."

Many of the soldiers respected the Christian missionary as a man of God. "At one point," he remembers, "when death seemed near, an officer asked, 'Pastor, pray for us.' And I did, willingly."

Despite the uncertainty and personal danger involved, Mr. Griffith describes the days of his captivity as "the finest period of Christian witnessing I ever experienced. I gave some of the officers a French translation of the Gospel of John, and I recall one who calmly read his copy as he lay under a huge rock taking refuge from heavy fire."

Rethinking the one-time goals of conversion and establishment of a native Christian church in Algeria, the missionary may try to tell himself: "We're here for social work . . . to give the cup of water and piece

BROTHERS in Christ

ONE DAY while driving along a valley road near my mission station in the rugged mountains of Algeria, I saw a bearded, barefoot man whose swift gait suggested that he wanted to get somewhere fast.

My friend Akli, the plumber, told a bizarre story about "this crazy fool who once was the most brilliant teacher in our schools." The walker, he said, had aroused jealousy among other teachers, and one had slipped a paralyzing poison into his drink.

"He took on the appearance of a dead man," Akli said, "and as is our custom, he was buried immediately. Fortunately—also the custom—only about a foot of earth covered his body."

"When the grip of the poison weakened, the teacher managed to free himself, but ever since he has walked the valley from sunrise to sunset, sometimes even under the stars. As far as I know, he never has changed his clothes."

As we rode along, I thought of my reasons for being in Algeria as a representative of the Methodist Committee for Overseas Relief.

"What business do you have among Muslims?" my father had asked. "They will not let themselves be taught by a Christian, and certainly you will not learn anything from them!"

Just the same, I reasoned, were we not all "brothers in Christ"?

So I went to Algeria in 1962 as a relief worker, helping to oversee construction of several houses for widows of the Algerian war and conversion of a former Methodist mission school into a hospital.

My friendship with Akli became a close one. I drove our bus to his village early each morning to bring him to work, and in the evening I drove him home.

On many trips we saw the bearded man, and Akli told me: "He is so gentle that even when children laugh and throw sticks at him, he does not strike back. Often when I meet him, I give him a franc."

I knew that Akli's income was hardly enough to feed his own large family, and my own desire to help this unfortunate creature began to boil over. Sometimes while

passing him, I would think, "If I had powers of healing, I would stop right now and touch him and make him whole!"

When work on the houses and hospital was completed, the day arrived for my final journey along the valley road to Akli's village.

"It is hard enough for me to imagine," Akli said, "that someone from one nation would help someone in another. But when one is a Christian and the other a Muslim, this is beyond my comprehension."

"God grant that someday I, too, may be kind to others if I am ever the possessor of riches."

A little while later, we passed the bearded man on the road. Without a thought, I slammed on the brakes. The teacher climbed in and sat cross-legged. He laughed softly, but did not speak.

When the plumber asked him where he was going, the bearded man pointed to the top of the mountain.

"What will you do there?" I asked.

"Just turn around and walk back down," he replied.

I wished again for the power to heal, and thought of driving straight to the hospital where the teacher could be the first patient.

But then I became aware of an overpowering stench pervading the bus.

All my compassionate thoughts were routed by the nausea I felt because of the odor from that unwashed body. When we stopped to let him out, he offered his hand, still laughing softly, and I hesitatingly extended mine.

As I started to drive away, Akli told me to wait. He took a franc from his pocket and placed it in the teacher's hand. The bearded one nodded and continued down the trail as children of the village came out to meet him, throwing sticks.

Back at my quarters I left the doors of the bus open to clear out the stench of my "brother in Christ." And that night I bid farewell to my friend, Akli, an "ignorant" Muslim plumber who didn't know enough to save his money to feed his own children.

—EMIL PAUL JOHN

of bread which Christ wanted us to give to the least of men."

But after Algeria's independence, the missionaries were denied even this consolation. Dozens of government and private groups began social work in Algeria. Most of them had no ties with the Christian church, or any religious faith. There were teams of Bulgarian doctors, more doctors than the church had put in Algeria in its entire history . . . shiploads of wheat from Communist China, from Russia, from the United States . . . scores of Egyptian teachers to make Arabic the national language.

Indeed, social work appeared to be a weak crutch to justify the presence of the Methodist mission, for many others were doing the same thing on a larger scale.

Why Missionaries?

What, then, Methodism's new breed of missionaries is asking, is the sense of our presence in Algeria? Conditions beyond the control of the church now call for an agonizing reappraisal of the missionary's role.

"The whole church is going through a similar period of searching and probing," says Dr. C. Melvin Blake, an executive secretary of the Board of Missions. "We are becoming aware of things as if for the first time, and this is causing us to question what we have always accepted as unquestionable.

"Perhaps the greatest thing that is happening to the Christian church today is this reappraisal, this questioning of itself. We are aware that a new concept of missions is developing, and in it we might understand what the uniqueness of Christianity and the lordship of Christ really mean."

Most agree that when the Christian missionary abandons the concept of the uniqueness of Christ, he has no business in North Africa.

Any who wonder, for example, if Suc Robinson belongs in Algeria should ask an 80-year-old Muslim woman who received a note in Arabic from the Mississippi-born missionary. The note informed the woman that she could come to the Methodist social center to receive a blanket.

Unable to read, the elderly woman took the note to city hall where she handed it to the mayor. At that time, shortly after the war had

ended, so many governments and private groups were sending relief supplies that they had to be channeled through one point (usually the mayor's office) in order to avoid duplication. When the mayor saw that the note concerned a matter about which his office had not been informed, he turned in anger and demanded, "Who is this Miss Robinson?"

The Muslim woman replied, "She is the only person who has been kind to me for the last five years of my old age."

The mayor's voice softened. "When you see Miss Robinson, give her my thanks," he said.

In the Algerian city of Constantine, Miss Robinson is hailed as a "sister" or "daughter" or "mother" by hundreds of Muslim women and girls. Since arriving in Algeria in 1951, she has mastered French and Arabic and has learned to accept all people as children of a common Father.

"I'm not much for results," Miss Robinson says. "We leave that to the Lord." Yet she is considered one of the most successful missionaries in terms of her Christian witness to Algerians. At the height of the postwar economic crisis, she assisted 150 Muslim families in the slums of Constantine.

Mission: Service

Our missionaries always have been concerned with the material needs of people. From the first, the Methodist mission in Algeria opened homes for orphans, schools, clinics, medical stations. These services still exist, but in the old era they were only a means to achieve the supreme goal—conversion of Muslims to Christianity. Increasingly today, the missionaries' concern is to serve a population in dire need, for a people who are neither of their own nationality nor of their own religion.

There is dire need in Algeria, and one task facing the Methodist mission is service to a country weakened by seven years of war, and by the flight of Europeans with their technicians, doctors, industrialists, and landowners.

Other tasks include stepped-up dialogues with Muslims, and contact "on a spiritual level" to seek ways to mutual love and respect. This calls for continued growth "in the quality of the lives led by the

missionaries themselves," according to the Rev. R. Marston Speight, Methodist pastor in Constantine.

The truth is that the church has been able to pursue most of its activities in Algeria unhindered, and is even expanding certain of them in an extraordinary manner, according to the Rev. Paul Bres, superintendent of the Methodist mission.

Active mission stations exist in two large cities and in three mountain areas. In Constantine, there is a home for boys and another for girls, a kindergarten, and Miss Robinson's social center. The Algiers station includes a women's hostel, sewing school, social center, and a school for Arabic studies.

The most encouraging development is in the three mountain stations. At Fort National, there is a home for 25 Algerian boys; and a medical dispensary is run by a Swiss deaconess in Les Ouadhias. The mission's showpiece in North Africa, however, is the hospital at Il-Maten where an American, Dr. Roland A. Dierwechter, is at the call of 40,000 Algerians. It is the first hospital built and run by The Methodist Church in North Africa.

"I am not here to proclaim my superiority but to render a Christian presence, to testify to my concept of God," Dr. Dierwechter says. "Sometimes I am effective, most of the time not."

His wife adds: "We are a new breed on an old mission, serving unchanged people. Our highest hope for this new hospital is that it can become a channel to work as Christians with Muslim people, and from it . . . will come love and concern as Christ showed it to us."

The Dierwechters were typical of the new crop of missionaries the Griffiths found when they returned to Algeria. They were already in the field, ready to challenge the Griffiths' old ideas. No longer does there seem to be a place for the evangelistic preacher of former years.

Few people who know Lester Griffith doubt that he will be among the pioneers in the new era of Christian missions that the church now faces. After all, he is the same man who could write, after 40 days as a prisoner of Muslim soldiers:

"As I left, I embraced the men, and they me. Not that we agreed in everything, but we had learned to respect each other." □

Make your child a

Paper and Paste Artist



By DIANA GAREY

HOW OFTEN has your preschooler clutched at your skirt, looked up at you, and asked, "Mommy, what can I do?"

His chest full of toys, the TV set, even the children next door have become unexciting; and you rack your brain for some stimulating new activity that will occupy your little one and let you get on with the ironing.

Next time this happens, try a home variation of a kindergarten activity, the pasting box. What is a pasting box? A skill-developing, thought-provoking treasure chest that will keep your preschooler creatively busy for hours.

You can manufacture it in just a few spare minutes. First, select a good-sized, sturdy, fairly deep box, such as a shoe box or a large candy tin.

What do you put inside? Look through your wastepaper basket for a variety of papers—shiny, colorful illustrations or advertisements from newspapers and magazines, old blotting paper, cellophane, ends of wallpaper, thin pieces of cardboard. Cut them into odd and irregular shapes about an inch or two in size—square, round, triangular. If you have pink-ing shears, use them to cut long, thin strips or confetti bits of paper. Try for variation in color and size as well as in texture.

Then, give your preschooler a

jar of library paste and a big sheet of paper (jumbo construction paper is the best, but anything will do, including brown paper bags), and say brightly: "Why don't you make a pasting?"

As he selects materials from the pasting box, your little one will learn about textures, sizes, colors, and shapes. His vocabulary will grow to include such words as "smooth," "shiny," "light," "dark," and "bright." "This one is bigger," he may say, or, "This is a round one." These concepts will help him later in school.

The pasting box grows in challenge and stimulation as the youngster develops pasting skill. Simply add more unusual scraps, perhaps pieces of colored felt and cotton, or bits of tinfoil and plastic. Later, for the more sophisticated preschooler, you may even want to add objects such as small buttons, little pieces of wood or yarn, soda straws.

As for art, the pasting box will help develop imagination. Once your child has learned how much paste to use and where to put it, he will begin to choose colors and shapes more discriminately, and to arrange them more selectively. This is the point where practicing a skill becomes something more—the creative evaluation of the results.

From the beginning, it is important that you do not suggest

too much. Let him use his own ideas, so refrain from making many suggestions. No teaching is necessary. Do not insist that the pastings your child makes look like pictures, or turn out to be symmetrical designs. Remember that, for him, making a pasting that looks like a house or a person is an artificial skill, not a work of art.

Don't be discouraged, either, if at first you find him using globs of paste and smearing it over the tops of the scraps instead of just sticking them to the paper. Protect his working area with large sheets of newspaper and console yourself with the fact that library paste is nontoxic and easy to wash off.

Eventually, your youngster will begin to look critically at what he is doing. His results will begin to show the effects of thinking things through, with the beginnings of crude design.

The pasting box enables every little child to accomplish something all by himself. The skill involved is simple enough to master without frustration or fear of failure. The creative possibilities are vast. And the materials are simple, inexpensive, easily varied, and in never-ending supply.

Above all, no standard result is expected. When the child feels he is finished, he is finished. His design does not have to look like anything; it's what he wants it to be. □

Diane's Committee

By ALAN CLIBURN

"BECAUSE Diane Cutter has done such lovely pictures during our art period, I'm sure we all agree she should be the chairman of our art committee," said Miss Canfield, the fourth-grade teacher. The class applauded.

"I'll do my very best," said Diane, flushing with pleasure.

"It would be a great honor for us if our class mural were chosen to be displayed in the auditorium during the school festival next week," said Miss Canfield. "I'm sure all four members of the art committee will do a fine job. Now, as for the other

committees . . ." Miss Canfield went on, looking at her list.

Diane frowned. What was Miss Canfield thinking of? The other children the teacher had named to Diane's committee weren't good in art at all!

Diane already knew what the mural should be. They had been studying the westward movement during history period, and she thought it would be good to show the different ways pioneers traveled across the country.

But with Ted Clark and Chuck Holland on her committee—well, for sure, they'd want to draw airplanes and space rockets!

"How about showing an airport with all kinds of planes zooming around it?" suggested Ted Clark as Diane was calling her committee to order.

"Yes," agreed Chuck Holland, "and there could be a missile site in it, too." Diane almost groaned.

"Oh, I think an old-fashioned plantation down south would be wonderful," chimed in Heather Murdock, the other committee member. "I just love to draw those fancy dresses the ladies wore then."

Diane had seen Heather's art work, and it was horrible. Her colors got

*"But we don't like that idea!"
argued Chuck. Diane wanted to cry.*



muddy, and the heads on her people were always too big for their bodies.

Diane walked home from school slowly that afternoon, trying hard to think of a way to put off the others without hurting their feelings. After all, they didn't have any idea of what a mural really should look like. Suddenly Diane had an idea.

"I'm the chairman," she told herself. "So, it's up to me." She was delighted with her idea. She would make the sketches that evening and copy them tomorrow on the big paper at school. "I'll do the special painting, and the others can work on the sky or trees or other little things."

The next afternoon, Diane could hardly wait for the committee to meet again. When it was time, Miss Canfield came over and asked if a decision had been reached about the mural.

Ted looked as if he might mention airplanes zooming again, so Diane quickly held out her sketch.

"Yes," she said, "I have our plan right here. I did it at home last night."

Miss Canfield looked at the sketch

approvingly, but the other children frowned.

"We didn't decide on anything like that," growled Ted.

"No, I thought we were going to have a plantation," Heather added.

"They couldn't make up their minds," explained Diane, "so I went ahead and drew the westward movement. After all, I'm the chairman."

"But we don't like that idea," argued Chuck. Diane wanted to cry. She knew the mural would be plain ugly if they didn't follow her idea.

Miss Canfield asked Diane to come to the front of the room, and they sat down together at the teacher's desk.

"I worked all evening on that sketch," said Diane, trying to hold her voice steady. "I thought the westward movement would be a good subject."

"And it is," agreed her teacher. "But why go to all the work of re-drawing it on mural paper? I have one my brother sketched for his college art class. It's of the gold rush, and already drawn on mural paper. All you have to do is paint it."

"But that's not fair!" protested Diane. "It wouldn't be our own work. We'd be like little kids coloring between the lines in a coloring book. Half the fun is planning and sketching and then painting."

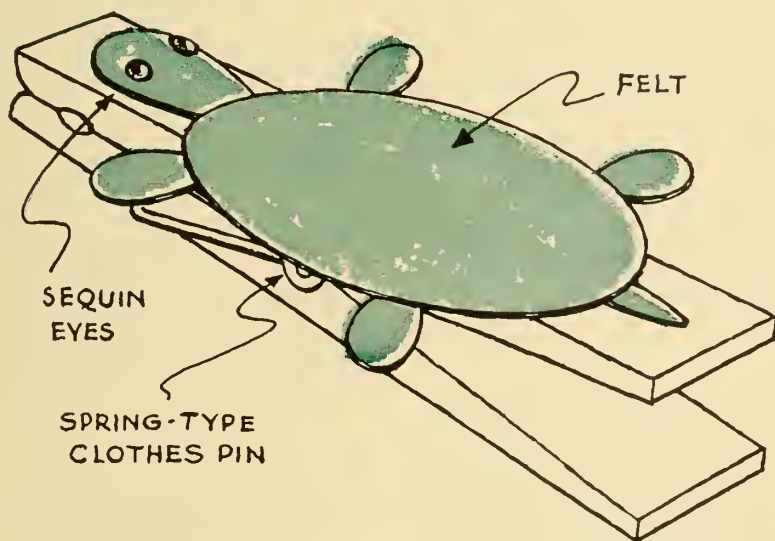
"You're right," said Miss Canfield, with a smile. "And now do you see why your committee didn't like your drawing? You did all the work. It would really be *your* mural, and they would just be your helpers. They want to be a part of it—just as you do."

Diane blushed. "I—I wanted the mural to be the best we could do," she said, but she knew Miss Canfield was right.

"I'm sure the others think their ideas are good, too," replied Miss Canfield. "Everyone thinking together might come up with an even better idea than each of you alone. That is the purpose of a committee."

"I guess I wasn't being very democratic," Diane admitted. "I suppose we could use part of each person's suggestion. Anyway, now we'll take a vote, and whatever wins, even if it's airplanes zooming, well, that's how it will be." □

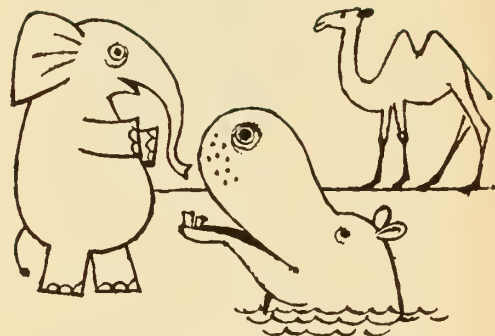
Turtle Clip



THIS easy-to-make little Turtle Clip will keep school papers or drawings together. Or give one to Mother or Dad to hold letters or bills. It will clamp things firmly between its clothespin jaws.

Using the above pattern as a model, cut the needed pieces from dark green felt. Make spots of light green felt to glue on. Glue on sequin eyes or dots of silver paper. Glue the turtle to a spring-type clothespin, with the head at the jaws of the pin.

—Clara Koca



Do They Wish?

Does the elephant mind
that his trunk is so long
And heavy to carry about?
Its uses are many,
we can't help but see,
And yet, what a queer-looking snout!

Does the great hippopotamus,
awkward and fat,
Ever wish to be graceful and slim?
There is no use to hope—
he was meant to be big.
Oh, I surely feel sorry for him!

Would the camel's first choice
be one hump or two,
Or would he much rather have none?
If animals all were able to talk,
It would furnish a great deal of fun!

—Clarice Foster Booth



Letters

No Mask in Sight

MRS. J. W. LOMAX
High Point, N.C.

I really can't understand what you mean in the November, 1966, issue on page 39. Go back to that page and look again at the man in the Ku-Klux Klan robe. [See *The Search for Meaning*, beginning on page 35.]

Under the picture you wrote: "Maybe the robe and the mask help him hide from the world, from love, from himself." Where in the picture do you see a mask? You people that are always making remarks about us hating and killing really need to attend a few Klan rallies.

There is no difference in wearing a robe representing the Klan than wearing a robe in a church. I have a Klan robe. I am very proud of it, and I have love in my heart, and most of all I am a Christian and know the Lord is in my heart. And I know that there are fine Christian people in the organization.

I have no idea that you will print this, but if you have the nerve, maybe someone will wake up and see what kind of world we live in today.

'Moving, Sensitive Drama'

KENNETH ORMES
Woburn, Mass.

Congratulations to Clifford W. Edwards for *Who's Afraid of 'Who's Afraid of Virginia Woolf?'* [November, 1966, page 64]. I agree with Mr. Edwards completely. It is time the clergy began examining films and literature carefully before dismissing them for arbitrary reasons and quotations taken out of context.

Although I have not yet seen the movie, I have read Albee's play and found it to be not a corrupt piece of sensationalism but a moving, sensitive drama and a work of art.

Getting at True Profanity

JAMES L. TIMMS, Pastor
Mount Lebanon Methodist Church
Greenfield, Ind.

Bravo to TOGETHER for printing an article of true insight, the critical analysis of the movie *Who's Afraid of Virginia Woolf?* The questions raised, and then honestly answered, break open the very core of what Albee,

Nichols, and the superb cast were trying to convey.

What could be more shocking than what this film portrays? However, when such issues are shown in films, people want to hide from life as it is and, rather than criticizing as profanity the issues of life that they see, attack instead some words as the profanity that they hear.

The question has been asked, "Now that this film has been done, will profane language enter into other films?" It probably will. But *Who's Afraid of Virginia Woolf?* is a once-in-a-lifetime classic. The mature handling of the material in the film must stand alone. Any other attempts will only be gaudy emulation.

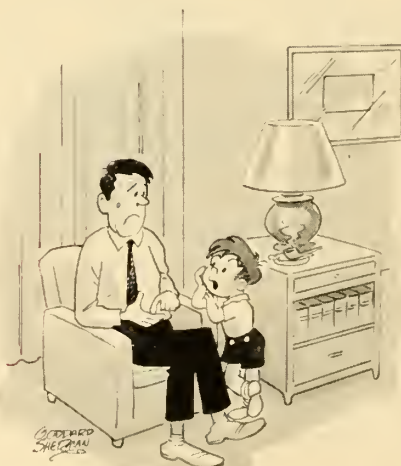
No Place for Trash

JOHN W. WHITE
Ware, Mass.

I insist that there is no place in a Christian publication for trash like *Who's Afraid of 'Who's Afraid of Virginia Woolf?'* The author even goes so far as to defend a statement by the film's director that cleaner language is dirtier than profanity (if one can figure out this piece of double talk).

This film borders on pure pornography, yet it is heralded as the film to view. These are the things that go on all around us and we must not turn our backs on them, says the article.

Yes, these things do go on in our world today—all too often. We see the



"I'm still confused . . . Was I born in a nest or in a hive?"

results in broken homes and frustrated, neglected children.

We cannot deny that these conditions exist, but neither can we claim that the fact they exist is entertaining. The only people that can possibly benefit in any way from this film are Elizabeth Taylor and Richard Burton. This all adds up to another page and a half of damaging nothing in TOGETHER.

Please make certain that another issue of TOGETHER is not sent to my address. I love my family far too much to offer them this type of reading.

Puritanism Still Prevails

RICHARD J. RUSS, Pastor
First Methodist Church
Brookville, Ohio

Many thanks for the mature and responsible article *The Sacrament of Sex* by William Luther White [November, 1966, page 20].

It has been said that puritanical or moralistic attitudes toward sex are a thing of the past. Hogwash! In my ministry I have seen and continue to see many lives "bottled up" in feelings of guilt due to legalistic and moralistic attitudes that have a hold on them. Much of our so-called religion today is a result of negative attitudes toward sex that are repressed and then brought out in the form of pious words.

Jesus had no truck with pious words but rather with a responsible, active concern for each person in his totality. Responsible sex that sees man in his totality before God, performing this act in mutual concern for the self-respect of all persons concerned, is good, wholesome, and beautiful—indeed a "sacrament."

'Warm, Loving Attitude'

DIANE GODSHALL
North Wales, Pa.

I would like to thank William L. White very much for his informative and to-the-point discussion of *The Sacrament of Sex*. It was very helpful to get this Christian point of view.

As a teen-ager, I have been very confused on all the conversations pro and con about sex. Mr. White's material was not presented in the hard, cold facts that sometimes turn people away from religion. This article gave a warm and loving attitude toward Christian sex life. I believe this is the way God meant it.

'Guidelines' Not Enough

C. A. MANGHAM, Pastor
First Methodist Church
Groesbeck, Texas

While recognizing the "freedom given authors" by TOGETHER, I nonetheless must protest the printing in a family magazine of Mr. White's article *The Sacrament of Sex*.

While indicating that he would advise against do-it-yourself sex standards that included promiscuity in premarital relations, Mr. White implies that such standards should be considered on individual cases. What this clearly reveals to me is that "freedom" means that the "guidelines" which are applicable for junior-highs need not necessarily apply to college-age or young adults.

I continue to be of the firm conviction that there are some things, including Christian morality, which consist of more than "guidelines"! There are times when a firm "Thus says the Lord" is still valid, and such is "Thou shalt not commit adultery."

A few more articles such as Mr. White's would cause me to wonder if TOGETHER should not carry a label: "For adults only."

A Teacher Approves

MRS. MARGARET CLIFTON
Momence, Ill.

I am a high-school teacher of 40 senior girls in a class called "Family Living." As you can imagine, topics of relationships come up often. One of these is sex. I have read and appreciated the recent article *The Sacrament of Sex* by William Luther White. Would it be possible to have reprints of this article for class use?

Critique 'Rings True'

W. JAMES WHITE, Associate Pastor
Union Village Methodist Church
Berkeley Heights, N.J.

As one charged with responsibility for directing the ministry to youth in a local church, I wish to express appreciation for William Luther White's *The Sacrament of Sex*. You are to be commended for providing such an excellent resource for parents and teenagers. May we obtain reprints?

Mr. White's treatment of this subject is both bold and sensitive. His critique of the superficial, and basically anti-sexual philosophies contemporary to

our society, rings true with positive proclamation of the Word and is not simply the hand-wringing moralisms of so-called puritanism.

I heartily recommend this article to parents, teen-agers, and workers with youth.

EUB Article Appreciated

HERMANN W. KAEBNICK
Bishop, Eastern Area
Evangelical United Brethren Church
Harrisburg, Pa.

I have read the article *These Are the EUBs* [October, 1966, page 31] with unusual interest and have appreciated more than I can tell you the informing, positive note, together with the beautiful colored illustrations. In my judgment, this is the best article which has appeared in a publication of either of our churches in recent years.

Missions Material Excellent

JOHN F. SCHAEFER, Exec. Sec.
Division of World Missions
Evangelical United Brethren Church
Dayton, Ohio

In behalf of the Board of Missions of the Evangelical United Brethren Church, I wish to thank you for the excellent article *These Are the EUBs* in the October, 1966, issue of TOGETHER. We were especially interested in the information you shared with your readers about our work in Europe and in the excellent pictures and story about the work in New Mexico and Brazil.

A Familiar Barn

MRS. W. A. TSCHANZ
Protection, Kans.

We are looking forward to the EUB-Methodist union as we have family members who are EUBs.

Mr. and Mrs. Frank Long of St. John, Kans., my parents, were visiting us recently. We showed them the October issue of TOGETHER, and Granddad announced, "The cover is a picture of my grandfather's barn!"

This issue is a special treasure for our family.

Reunion With Old Friend

MRS. BURL E. CARDER
Wheeling, W.Va.

Receiving the October, 1966, issue of TOGETHER was comparable to reunion with an old and dear friend. For the greater part of my life I have been a member of the Evangelical United Brethren Church (in earlier years of its United Brethren branch). I have been a member of The Methodist Church since our transfer to our present home—there are no EUB churches here.

Your pictures and accompanying article related to the church were ex-

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REPRINTS

Responding to a number of requests like those of Mr. White and Mrs. Clifton, TOGETHER has reprinted single copies of *The Sacrament of Sex* which are available at these rates:

- 10 copies—50¢
- 25 copies—\$1.25
- 50 copies—\$2.50
- 100 copies—\$4.00
- more than 100—4¢ each

Requests for the reprints should be addressed to Warren P. Clark, Business-Circulation Manager, The Methodist Publishing House, 201 Eighth Avenue, South, Nashville, Tenn. 37203.—Editors

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cellent, and I am grateful for the coverage given. Indeed the entire magazine was especially interesting.

I am grateful for my heritage in the EUB Church and for the many splendid leaders who have influenced my life and the lives of my children.

Doubting Takes No Courage

MARJORY E. TODD

Denton, Mont.

I have read and reread *The Courage to Doubt* [October, 1966, page 18] by Robert H. Hamill, and my feelings have run the gamut, finally settling on dismay and pity.

The courage to doubt? There is no courage involved in doubting. The only courage I see was that of an undeniably educated individual submitting an article which displays the complete self-centeredness that now permeates Methodist theology.

It never ceases to astonish me that Methodists have allowed the grimy, grubby, chaotic grayness of the Bultmann theologians to be substituted for the dynamic black and white cleanness of the Wesleys, Francis Asbury, Martin Luther, and many others who made Christianity live by their courage to believe. How tremendous that Methodism was compared to the "no hopers" of today.

Some of Thomas in All of Us

JOHN W. AMES

Mountain View, Calif.

There was a time in my life when I would have adjudged *The Courage to Doubt* rank heresy. But the mellowing of time makes me more tolerant. We all have some Thomas within us, and Christ was patient with him.

Why Not Face Realities?

W. W. SWITZER

Walla Walla, Wash.

Thank you for the fine articles in the October, 1966, issue.

My special thanks to Robert H. Hamill for *The Courage to Doubt*. Why not face the realities of life as he has so wisely done?

The Monkey Trial Isn't Over Yet is a fine indication that our writers are alert to some honest thinking. I shall be 89 in a few weeks.

Praise—and a Complaint

ROBERT W. MATTHIES, M.D.

Akron, Ohio

I am writing a letter of appreciation, long overdue, for your magazine. Unfortunately, it is prompted (as I suspect too many letters are) by something which I find objectionable.

In your November, 1966, Viewpoint, *Which Way Forward?* [page 19], under your second suggestion for deciding which way to go, you would seem to

be equating "the Christian faith" with "American ideals." I presume this is a grammatical rather than a philosophical error.

We already have too many people believing that God has to be on our side because we're Americans.

I very much appreciate *Thanksgiving* [November, page 24]. We spent a year recently in Haiti, and the message of this article means much to me.

Continue to prod our consciences. We need it. And keep Christ and our witness for him foremost in TOGETHER.

Anniversary Congratulations

T. H. KENWORTH, Lay Leader

Hanson Place Central Methodist Church

Brooklyn, N.Y.

I should be lacking in Christian witness if I did not commend you on the October, 1966, issue. Congratulations on 10 years of vigorous journalism and for your willingness to incur criticism as you advance ideas of contemporary thought in church life.

Your *Reflections on an Anniversary* [page 17] is an admirable setting forth of your aims. Articles such as *The Courage to Doubt* [page 18], while perhaps disturbing to the fundamentalists, are a "light unto our path." It is good to know that there are some devoted Christians who refuse "to downgrade the man who feels there is no God."

And, of course, I envy Bishop Kennedy's ability not only to read so many new novels but also to make perceptive critical comments on them. I am heartened by his comment: "Whatever may be our experiences or our feelings about the present, let us understand the way must always be forward."

In that spirit, which TOGETHER so genuinely shows, may you move into a new decade of helpful and stimulating articles.

Fairer Hearing Demanded

FRANKLIN P. FRYE, Ret. Minister Bedford, N.H.

Your *Reflections on an Anniversary* states: "TOGETHER does not speak for The Methodist Church . . . We don't believe in neutrality . . . we sometimes will carry opinionated articles without giving equal space in the same issue to those who disagree . . ."

I do not feel that TOGETHER and the CHRISTIAN ADVOCATE have given equal space or opportunity, not just in a particular issue but in their continued total presentation, to the best available writing in support of our present Methodist stand on drinking and the liquor traffic. While I agree that the magazines ought not to be just echoes of General Conference, I insist on their duty to see that the church's stated position on this still major social issue is presented in the most effective way possible. I

do not ask neutrality but responsible journalism and fair play.

Those who feel that youth's finest fulfillment as Christian persons is more certain if they reject drinking forever expect fuller and fairer representation than is being given in our official Methodist magazines.

Tomorrow Still Has Promise

MRS. JUNE R. BARNESON
Chico, Calif.

I must take exception to the line in Gene Pierce Young's *When a Woman Reaches 30* [October, 1966, page 21] which reads: "Suddenly I know we cannot forever begin anew."

What is Methodism's bicentennial theme if not "Forever Beginning"? Each tomorrow should be a day to look forward to with increasingly greater anticipation—and we must forever try to begin anew the mission which is revealed to each of us.

Without the promise of tomorrow and the small place I can fill in the world's urgent needs, I'd be old today! But the whole article does have excellent directions for those of us heading up the road to 40!

Decision Not Yet Made

GERALD H. ANDERSON
Union Theological Seminary
Manila, Philippines

Your news report *Philippines Take Autonomy* [October, 1966, page 6], is inaccurate and misleading.

Delegates to the Philippines Annual Conference (one of five Methodist annual conferences in the Philippines) did vote overwhelmingly "for an 'affiliated autonomous structure' within worldwide Methodism." This group, however, is not the Philippines Central Conference as you stated.

Delegates to the Philippines Central Conference will not meet to consider this issue until February, 1967.

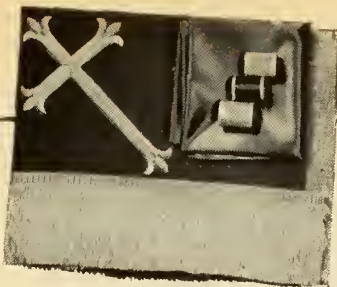
'Gospel Hymns' Dear to Many

HUGH M. ROBINSON, Pastor
First Methodist Church
Logan, Ohio

Carlton R. Young in *Our New Methodist Hymnal* [October, 1966, page 66] wrote some disparaging statements about the mental and spiritual level of millions of Methodists who sing the gospel hymns.

On page 68 he remarks about "the vague if not misleading and heretical aspects of gospel hymns." And he adds: "Those churches which already have gone on to more enlightened understanding and appreciation need not sing these . . ."

That Mr. Young is a talented and properly trained musician cannot be refuted. He did noteworthy work on a superb editorial job. But why must he



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disparage the spiritual level and mental condition of many genuinely Christian Methodists?

Except for the omission of the marriage ritual (since some clergymen encourage wedding congregations to follow the ceremony in the *Hymnal*) and the inclusion of the *Instructions on Chanting* (No. 662), the new *Methodist Hymnal* seems to be worthy of all support. It is regrettable that these negative, prejudiced, and disparaging remarks had to be made about the theology of gospel hymns by a seminary professor whose area of excellence seems to qualify him poorly for making such audacious observations.

'A Dangerous Precedent'

F. WILLIAM SCHUELER, *Pastor*
First Methodist Church
West Haven, Conn.

Carlton Young's article on the new *Methodist Hymnal* contains a rather dangerous precedent to present to a church and a nation that delights in having its prejudices reinforced. I refer to the justification of the inclusion of the theologically and musically unjustifiable "gospel songs" in the new book. To say they were included because "everyone" sings them is to use the same argument that our statistical moralists use: whatever the majority does is right.

The leadership of our churches cannot start with congregations that "sing little else besides these (gospel songs) and Christmas carols" and lead them into a promised land of sound texts in good verse set to adult music because the gospel-song texts are heretical, the verse is doggerel, and the music unbelievable.

Unnumbered Pages: A Mistake

G. PAUL BECK, JR., *Pastor*
Calvary Methodist Church
Ambler, Pa.

In future editions of the new *Hymnal*, some serious thought should be given to rectifying the horrible (to me) mistake of numbering the Communion service (No. 830) and then continuing with 11 unnumbered pages of ritual.

Carlton Young, in his article in *TOGETHER*, hails this as a great advantage.

The so-called problem he refers to of finding the second responsive reading for the 21st Sunday is nothing compared to the difficulties in using the new Communion ritual.

First the minister must tell worshipers to turn to No. 830. There they meet a page of rubrics and Scripture sentences, so he must tell them to begin on the third page past No. 830.

Following the choir anthem, a hymn, and the offering, am I to say, "Please find No. 830 and count six pages past the number"? In spite of my directions

to "please mark the place with your church bulletin," I observe great confusion and rustling of pages. A few never do find where the rest of us are.

In time, we shall get used to the service, I'm sure. But I still think that the presence of 11 pages without numbers is stupid. My official board has asked me to write about this confusion and plead for some help in future editions of the *Hymnal*.

Folder Supply Exhausted

CONRAD FISHER, *Secretary*
Esperanto League for North America, Inc.

Meadville, Pa.

I would like to express our gratitude for the assistance you gave our work by publishing Dr. Zamenhof's *Amazing Language* [October, 1966, page 58]. Within three weeks I received more than 250 inquiries from your readers.

I was in a bad spot after the first week because I ran out of our regular information folders. Rather than make your readers wait until new folders came, I wrote five copies at a time and added a personal comment at the end for those who asked specific questions.

Methodists who were interested in your article could find others interested and start a small study group to learn Esperanto. It is not expensive to learn. Just a textbook, a dictionary, and a pronunciation record (for a reliable model to imitate), and off you go—for less than \$10 in all.

A 'Bonan Artikolon,' He Says

JEHIEL S. DAVIS
Van Nuys, Calif.

Estas tre agreable vidi bonan artikolon pri Esperanto en TOGETHER. Tiu lingvo meritas disvastiganon, fako, Esperanto ricevas malmulte publikado pro tio ke tiuj kiuj parolas kiun lingvon ankau parolas alian, do kiam vi renkontas ilin, vi ne scias ke ili estas Esperantistoj.

Which is to say:

It is very agreeable to see a nice article about Esperanto in *TOGETHER*. This language merits wide promotion; in fact, Esperanto receives little publicity as those who speak this language also speak another, so when you meet them you do not know that they are Esperantists.

A few other comments on the October article: Esperanto is not an "artificial language" but is edited from natural Sanskrit and several other languages which combine many language duplications and make use of several good features from diverse sources.

Also, Esperanto does not use "made-up words" but natural root words with prefixes and suffixes added according to extremely simple rules.

Reaching back to 1964—and
reminding you of TOGETHER's
1967 Photo Invitational...



—The Rev. M. Hilo Himeno, Kailua, Hawaii.

—Gerald M. Cross, Ypsilanti, Mich.

The fine color transparencies on this page were among the winners in 1964 when our family of reader-photographers helped us illustrate another challenging theme.

—Catherine M. Roberts, Brattleboro, Vt.



—Mrs. Frank Chuzie, Albion, Pa.



—Lud Munchmeyer, Hasbrouck Heights, N.J.

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1. Not more than 10 color transparencies. (Color prints or negatives not eligible.)
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3. Enclose loose stamps for return postage. (Do not stick stamps to anything.)
4. Entries must be postmarked by **February 1, 1967.**
5. Original slides bought and all reproduction rights become *Together's* property. (For their files, photographers will receive duplicates of slides purchased.)
6. Slides not accepted will be returned as soon as possible. Care will be used in handling transparencies, but *Together* cannot be responsible for slides lost or damaged.



Some, if not all these pictures, could have been used to illustrate the 1967 *Invitational* theme, Psalm 148. Have you anything comparable in your files—or does the grand old psalm itself inspire you to go out and do them one better? If so—well, the deadline is almost here! We'll pay \$25 for each 35-mm. slide used, \$35 for larger sizes.

Send all submissions to:

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To relegate their chores.
He said, "The world looks dirty,
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He handed each a pearly box,
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They hurried out to heaven's edge
And spilled the instant beauty.

—Madeleine Laeuffer



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animals in full jungle colors. Extra
large cards. Suitable for wall
decorations. Unusual

It costs you nothing to try

\$100.00 IS YOURS

for selling only 100 boxes of our new Glamorous Greetings All Occasion assortment. You make \$1.00 for selling 1 box, \$2.00 for 2 boxes, \$10.00 for 10 boxes, etc. You can make a few dollars or hundreds of dollars. All you do is call on neighbors, friends and relatives anywhere in your spare time. Everyone needs and buys Greeting Cards. Cut out Business Reply Card below — mail it today — and free samples of personalized stationery—plus other leading Greeting Card box assortments will be sent you immediately on approval for 30 day free trial. You get everything you need to start making money the day your sales kit arrives. No experience necessary.

IT COSTS YOU NOTHING TO TRY

Last year some folks made only \$25 to \$50 while others made \$150—\$250—\$500 and more selling our entire line of greeting cards. Many church groups, organizations, schools, lodges, etc. do this year after year.



NEW!
SOMETHING SPECIAL
ALL OCCASION ASSORTMENT
20 truly magnificent cards.
Smart new styling in
striking iridescent colors.
Breathtakingly beautiful



NEW!
ADORABLE GREETINGS
ALL OCCASION
ASSORTMENT
21 exquisite cards
with an original, artistic
use of color. Stunning



NEW!
GOLD AND SILVER FLORAL
STATIONERY ENSEMBLE
Elegantly embossed rose design.
Rich vellum sheets and envelopes.
Includes pen-letter opener. Just lovely

**FREE
SAMPLES**
PERSONALIZED
STATIONERY
and CATALOG OF
OUR ENTIRE LINE

Fill in Name And Address On Reply Card Below—CUT OUT AND MAIL TODAY—No Stamp Necessary

FROM:

Your Name _____

Address _____

_____ Apt. No. _____

City _____ State _____ Zip Code _____

FIRST CLASS

PERMIT No. 589

White Plains, New York

BUSINESS REPLY MAIL

NO POSTAGE STAMP NECESSARY IF MAILED IN THE UNITED STATES

POSTAGE WILL BE PAID BY

CHEERFUL CARD COMPANY

20 Bank Street

White Plains, New York 10606

Dept. P-18

**CUT OUT
BUSINESS REPLY CARD
AT RIGHT
FILL IN AND MAIL TODAY
No Stamp Necessary**

CHEERFUL CARD COMPANY
White Plains, New York 10606

Cut Along Dotted Line — Mail Today



